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THE MYSTERY OF OUR FOREIGN POLICY.

We English have, as a nation, many virtues, at least, so we assure ourselves; but we do not shine in foreign policy. On this point there seems to be a universal agreement throughout the weltering chaos into which public opinion has broken up during the last few weeks. The silence of Imperial Germany has covered a fixity of purpose too certain of itself to need the encouragement of bluster. Austria, though conscious of many elements of weakness, and much more really alarmed than we are, inasmuch as the conflagration blazes next door to her, has yet submitted with something of dignity to the iron necessity compelling a waiting attitude. France, while eagerly watching the progress of the tumult, and cherishing, it is to be feared, a bitter passion in her heart, has recognised that for the present her supreme interest is to secure a strong Government and to husband her resources. We have a strong impression, illustrated and confirmed by Prince Bismarck's utterances yesterday, that each of these Powers has, from the beginning of the present troubles, estimated the probable range of the war; has calculated the results likely to be produced, as well as the remoter contingencies that might possibly arise—and, having done so, has waited in quietness and confidence, whether assumed or real, until the time for speech or action came. What an unhappy and humiliating contrast has been presented by this country! The best feelings of the nation revolted in wrath against the atrocities of Turkish rule; but one of the worst elements of our national character—the selfish and cowardly superstition of a vested interest in a rotten tyranny—was allowed to mar the united expression of European opinion, which would have effectually rebuked the wrong. We suspected Russian intrigue; and yet by our weak and inconsistent policy we ensured to it ample opportunities and the most tremendous powers for accomplishing its supposed objects. We perorated still about the inexpiable crimes of Turkey, and so long as it seemed an equal tussle between the criminal and the policeman we were austere neutral. But we forgot the Scriptural warning that the beginning of strife is as the letting out of waters, and few even of our leading men seem to have formed a distinct forecast of what was to be done if the Porte should determine on fighting a losing battle to the bitter end. When our fit of noble indignation was over, and the tide of battle rolled across the Balkans, we began to think that if this kind of thing was to go on the Crimean war might as well never have been fought. In uncertainty

what to do now, we caught the refrain of a rowdy song. The British Lion was poked up. We jingled our money ominously. We ordered our ships to Constantinople. We recalled them. We reiterated the order. It was prohibited by the Sultan. But we set the world the example of treating him as a nonentity, and sent the ships all the same. Yet, as Mistress Gilpin's chaise

was not allowed
To drive up to the door, lest all
Should say that she was proud,
so our fleet stopped short of our ambassador's gardens, as a proof of our magnanimous moderation. And now for some forty-eight hours the peace of the world and the happiness or misery of tens of thousands of families has apparently hung upon the question of a few miles more or less between Constantinople and the anchorage finally adopted by Admiral Hornby.

Talk about the honour of England! Is it preserved by a policy which makes our heroics or our nervousness, our vacillation or great principles, and our obstinacy on small matters the laughing-stock of the world? And whose fault is it that we are brought so low? Much may no doubt be said about momentary weaknesses incidental to the impulses of a free people. Still more may be attributed to our insular security, which tempts us sometimes to play with foreign policy in a manner impossible to countries that may have to provide battle-fields as well as soldiers. But, just in proportion as popular opinion in England needs well-informed and judicious leaders and instructors, so much the greater is the responsibility of any Ministry for this branch of its duties. We desire to speak with all respect of Lord Derby, who we verily believe has stood between us and national crime. But so surely as the perturbations of the planet Mars show the influence of Jupiter, so do the vacillations of our Foreign Minister suggest the head of the Government. The Earl of Beaconsfield, doubtless with that nice appreciation of the indefinite boundaries of almost every possible assertion which enables him to deny so adroitly, has protested against the imputation that he is in favour of war. Everyone of course accepts the denial in the sense, as nearly as can be ascertained, in which he intends it. He has all along been of opinion that war is a very undesirable sort of thing. But this we may say boldly, that the speeches of the Prime Minister and the whole action of the Government, except where neutralised by the Opposition, which seems now as much a recognised element in the Cabinet as in Parliament, have uniformly aimed, not at the establishment of order in the Turkish provinces, but at the depression and humiliation of Russia.

Now, if Russia were caught in a crime this might be a very proper aim. But this is the damning blot on the vacillating and nagging policy of our Government, that Russia has not yet taken one single step, nor made one single demand, of which the Ministry has not had clear notice so long ago as last summer, or against which they have thought it necessary to protest. The crowning proof of this is furnished by the papers just laid before Parliament. By these it is shown that during the summer quarter of last year Count Schouvaloff detailed with ample explanation, and with a confidence in his country's might that appeared little justified then, the objects that Russia was resolved to accomplish. The autonomy of Bulgaria, north and south, the independence of Roumania, the cession of Batoum, the re-cession of the slip of Danubian territory lost by the Crimean

war, all were declared indispensable. Further, while assuring Lord Derby of a determination to respect British interests in Egypt, and even at Constantinople, the Russian Ambassador plainly stated that the question of a temporary occupation of the enemy's capital must necessarily be decided by the course of the war. What possible pretext then could there be for using the advance on Constantinople to create a national scare? We were told of portentous information possessed by the Ministry, such as necessitated a change of attitude on our part. Music-hall politicians cried out that now the perfidy of Russia was unmasked and the falsehood of her promises proved. And the Ministry stooped to make use of this vulgar ignorance, though they themselves had received six months beforehand a full statement of Russia's intention to take the very steps by which she is said to have broken faith. Motives are rightly, at least so far as possible, exempted from contemporary discussion. And it is well they are; for it would be difficult to say what any man could expect to gain by dyeing afresh in the blood of an unjust quarrel the unchallenged military reputation of this country. But this, at any rate, may be said, that if Lord Beaconsfield had counted it a worthy consummation of his motley honours to make this country Turkey's slave-hunter, to quench every generous impulse in our foreign policy, to force on Russian despotism and English freedom an exchange of parts, and to enable the Czar to wash out in British blood the stain of his ancestor's crime in Poland, the foreign policy of the Government is explicable; otherwise not.

THE BURIALS DEBATE.

ON Friday last the right of Englishmen, irrespective of sect, to decent burial was discussed on two arenas: one being the Southern Convocation, the other the House of Commons. In the former, Canon Gregory succeeded in carrying, by a majority of 56 to 9, a resolution embodying the "No surrender!" policy condemned by the Primate. In the latter a resolution claiming for all Englishmen a right to interment in parish churchyards, "either without any burial service, or with the services preferred by the relatives or friends of the deceased, and conducted by persons chosen by them," was lost by only fifteen in a House of 470 members. Nor does this statement fully describe the contrast. The present House of Commons is probably the strongest representation of *national*, as distinguished from sectarian Conservatism, that could possibly be brought together. And the Conservatism which consists in idolatry of Lord Beaconsfield has "grewed out of knowledge" during the recent days of war fever. Yet prejudice, passion, and panic combined could not screw out of a Conservative Parliament a majority of more than fifteen against the strongest claim on behalf of unchurched Englishmen that has ever yet been embodied in a Parliamentary motion on this subject. The contrast is noteworthy and suggestive. "The Church of England by representation" is clearly not the nation of England by representation. Yet the only possible definition of the Church is that it is the English nation in its religious aspect.

We have said that the form of resolution adopted by Mr. Osborne Morgan was the boldest claim yet made on behalf of parishioners irrespective of sect. It was entirely unconditional. It made no reservation whatever as to the nature of the ceremonies permissible. It

proposed to leave everything to the common-sense and right feeling of the people concerned. It was an irreconcilable protest against all suggestions of compromise. And yet the majority by which it was lost was less than half that which threw out a much weaker resolution on a previous occasion. Well might the Opposition greet such a result with cheers. If not so patent a victory as the division last year in the House of Lords, it is not less really decisive. Indeed, as Lord Hartington put the matter with something of epigrammatic force, the issue is "no longer a question between Nonconformists and Churchmen, or between Liberals and Conservatives; it is now a question between the moderate, fair, and calm Conservatism which is represented in the House of Lords, and that other kind of Conservatism which it is not necessary to describe, but which finds its representatives in some parts of" the House of Commons. Yet there were not wanting moderate and fair Conservatives even in that House who took the same view as the inhabitants of a serene air. The number, indeed, was not very large, amounting only to fifteen. But considering the martial discipline under which the ruling party is held just now, such a desertion is not insignificant. And if to these fifteen be added the number of those who ran away rather than face the ignominy of the vote expected from them, the recent division must, we think, have proved even to Convocation that the retention of the national burials scandal is beyond the proverbial omnipotence of stupidity.

On so well-worn a subject it was perhaps impossible to say anything new; nevertheless some of the speeches were noteworthy. Mr. Osborne Morgan, whose able, firm, and moderate conduct on this question deserves, and will hereafter receive the gratitude of the communion to which he belongs as well as of the outsiders whose cause he has so handsomely undertaken, introduced his resolution in a speech conspicuous for the closeness of its argument and the clearness of its statements. One very good point was that, apart from the possibility of an action for trespass, the only law expressly prohibiting the permission of a Nonconformist service in a national graveyard is the Public Worship Regulation Act, intended to "put down Ritualism." There is no pretext, therefore, for the vulgar notion that the exclusion of Nonconformist services is rooted in any time-honoured national policy. The Dean of Westminster even now doubts whether that exclusion could be maintained in law; and though his legal knowledge can scarcely be placed on a level with his literary accomplishments, it would certainly appear that apart from the accidental and indirect effects of the right of possession vested in the parson, the only insuperable difficulty is an accidental and indirect operation of a recent law intended for quite another purpose. One of the most remarkable and effective speeches was that of Mr. Walter, who can scarcely be suspected of any rash Liberalism, but who boldly declared that, as the churchyards were the property of a nation, every man of whom has an undeniable right to die and be buried, it was utterly impracticable to find any solution whatever for the question except the frank permission of any religious or ceremonial observance preferred by the friends of the deceased. He would not draw the line at Christian observances. If a Chinese were to die in England, and had Chinese friends to bury him, Mr. Walter would not deny to those friends the right to the utterance of such words as might convey comfort to their souls over the body of that man. Even this latitudinarianism did not seem to excite any great horror in the House. Mr. Bright effectively warned the ecclesiastical party that their intolerant attitude is doing more to overthrow the Church as a political institution than all the efforts that Nonconformists could possibly make against it. The reply of the Chancellor of the Exchequer on behalf of the Government was at best feeble and vacillating. He held out hopes of a compromise, but evidently laboured under a foreboding that the time for compromise was past. On this, as on all ecclesiastical occasions,

the whole Liberal party was united—a significant suggestion of the kind of reforms which are likely to reintegrate its forces. And the Opposition cheers which followed the division showed the bracing effects of union on a definite and undeniable principle.

MR. STANLEY AND THE ROYAL GEOGRAPHICAL SOCIETY.

MR. H. M. STANLEY is very indignant with his accusers. It appears to us that his indignation should be directed against a quarter nearer home, and that if his proceedings in Africa have been exposed to misapprehension, the responsibility lies at his own door. He wrote certain plain unvarnished letters to the *Daily Telegraph*, and by the statements contained in those letters he has been judged. Yet, at the reception which the Royal Geographical Society recently gave him, he assumed an air of injured innocence, and spoke as if he had grave cause of complaint against those who had presumed to criticise his conduct as an explorer. In one part of his speech he invited his opponents to stand up in the meeting that he might have a look at them, and sit in judgment on their "human nature," of the properties of which, speaking generally, he professed to have an extensive knowledge. On that occasion he entered into no explanations of the Bambireh affair. These he reserved for the banquet, and having regard to the melancholy nature of those occurrences—whatever interpretation the reader may put upon them—certainly no one will deny that the subject ill accorded with a scene of joyous festivity. Very unpleasant recollections must have been conjured up as Mr. Stanley reverted to his experiences on Lake Victoria, and to the deadly conflicts in which he and his followers were more than once engaged with the natives. Such reminiscences could hardly have been very appetising, even at a feast called by a society which appears to be of opinion that the claims of geography outweigh every other consideration.

Mr. Stanley's account of what happened at Bambireh, published in the *Daily Telegraph* in the summer of the year 1875, will not soon be forgotten by the readers of that journal. It appeared that, on arriving at the island of Bambireh, the natives, with hostile intent, dragged his boat ashore, but he and his followers succeeded, by herculean efforts, in pushing it off into deep water. Once safe, Mr. Stanley first "discharged his elephant rifle, with its two large conical balls, into the midst of the natives," and next he employed his "double-barrelled shot-gun, loaded with buckshot," with what he calls "terrible effect." Later on in the fight he once more used his elephant rifle "with explosive balls," four shots from which killed five men and sank the canoes. With a grim touch of humour he says:—"When the savages counted their losses they found fourteen dead and wounded with ball and buckshot, which, although I should consider to be very dear payment for the robbery of eight ash oars and a drum, was barely equivalent, in fair estimation, to the intended massacre of ourselves." Mr. Stanley's narrative, we think, contains no evidence which would really justify the conclusion that the Bambireh people intended to murder him and his party. Their conduct unquestionably was unfriendly and even hostile; but many other explorers in Africa, as well as in equally barbarous lands, have passed unscathed through dangers far greater than the American traveller encountered on Lake Victoria. Nevertheless, Mr. Stanley's critics might have been willing to admit that a real fight had taken place between him and the savages, and that it would hardly be fair to scrutinise too minutely acts which were done in self-defence. The charge against Mr. Stanley is based upon the story of his subsequent return to Bambireh, with a force of 280 men—fifty musketeers and 230 spearmen—who proceeded to their destination in a fleet of eighteen canoes. The details of the attack are not calculated to make an impartial critic proud of civilisation, or of scientific weapons of warfare. After approaching within a short distance of the beach, he hoisted the

American and English flags, and ordered volley after volley to be fired. "Not many cartridges were fired, but as the savages were so exposed, on a slope covered with only short grass, and as the sun in the afternoon was directly behind us and in their faces, their loss was great." Such is the work of exploration in a Christian and enlightened age. Even if these acts were defensible, they ought still to inspire regret and humiliation.

We do not think it is necessary to follow Mr. Hyndman in his attempt to expose discrepancies between Mr. Stanley's published letters and the extracts from his diary which he read at the banquet. It seems to us possible that what he did at Bambireh was done from an honest belief that he was entitled to inflict summary vengeance on hostile natives. This is a matter into which it would be unprofitable to enter; but, on the other hand, we are of opinion that if Africa can only be opened up by means of quasi-military expeditions—organised for the eventualities of war as well as of peace—the sooner the exploration of that continent is abandoned, the better will it be for the Africans themselves, as well as for the peace of mind of that numerous class of persons who think that, if we intrude into the territories of uncivilised people, we should do so without employing force except in absolute self-defence. A white man armed to the teeth, and accompanied by a large retinue of savages equally armed, is likely to prove a cause of infinite mischief in Africa, or in any other country where warlike chiefs exercise a right of way, or where tribes reside whose experience of men of another race is limited to men-stealing Arabs and Portuguese. The thanks of every friend of humanity are due to Colonel Yule for having protested against the honour paid to Mr. Stanley at St. James's Hall, even to the extent of withdrawing from the Council of the Royal Geographical Society. Colonel Yule, unfortunately, was in a minority of one on the Council, but we feel sure that many members of the society sympathise with his views on the subject. In contrast with Mr. Stanley's mode of action we are glad to be able to refer to the instructions given by the African International Association to the explorers whom they have sent to Africa: "It will be not less important that you remind the staff placed under your orders that the mission is essentially a peaceful and civilising one. The members of the expedition must therefore be careful not to mix themselves up, under any pretext, with the wars and quarrels of the natives. Force must never be employed, but success sought by patience and mildness." We are convinced that it is only upon these principles that the civilisation of Africa can ever be effected. The employment of war or of warlike agencies will more than neutralise the good which Africa may hope to secure from contact with civilisation. Moreover, what special merit is there in exploration conducted on a military footing? A British army was able to march into the heart of Abyssinia, and there is surely no reason why a newspaper correspondent, who has a large force and ample munitions of war at his disposal, should not be able to cross the African continent in any part.

MR. LEATHAM'S MOTION.

MR. LEATHAM's resolution, condemnatory of the traffic in Church livings, deals with a scandal that cannot long survive the light of continuous discussion, and especially the able and withering exposure witnessed last week in the House of Commons. The motion, which, as long as is necessary, we hope will be an annual one, has already had two important results. Mr. Leatham's case is, it is now clear, too strong for open opposition. The simoniacal system he attacked last week was not defended. Even Mr. Beresford Hope could only have recourse to lame excuses, and urge the traditional plea that the remedy must be a more comprehensive one than that proposed by the hon. member for Huddersfield. Last year, it may be remembered, the Home Secretary promised to do something to abate the evil. That pledge having been entirely neglected, Mr. Cross has this year

taken refuge in stubborn silence, and was only extricated from an embarrassing position by a successful count-out promoted by his supporters. Even this kind of tactics will not now avail to get rid of an obnoxious, but pressing, question. We observe that the Archbishop of York is about to propose that the entire question shall be investigated by a Royal Commission, with a view to the suggestion of fitting remedies. There can be no objection to further inquiry, however superfluous and evidently suggested with a view to gain time, into ecclesiastical scandals that will not bear frequent examination, and it remains to be seen whether Archbishop Thomson will be more successful than has been the Bishop of Peterborough in grappling with an evil that can only be regarded as part and parcel of the Church Establishment. The Episcopal Bench and Parliament will find it no less difficult to abate the traffic in Church livings than to put down Ritualism, and the attempt will be only one further proof of the hopelessness of all schemes of Church Reform, the serious discussion of which points to the sole effectual remedy for this and other ecclesiastical abuses—viz., disestablishment.

PROTESTANT THOUGHTS ON THE ELECTION OF A "VICAR OF CHRIST."

WE Protestants, as well as members of the Church of Rome, are interested in the death of Pius IX., and in the anxieties which are awakened throughout Europe as to the choice of his successor. And we may be pardoned if in these anxieties, in the intrigues which they originate and the influences which they set to work, we find reason for questioning the claim of the Pope to be the Vicar of Christ. When the eleven apostles and the hundred and twenty disciples assembled to elect a successor to Judas, who had fallen from his apostleship by his treason, one who should be a witness to the world of the resurrection of Christ, they gave themselves to prayer, selected two men who had "compared" with them throughout the ministry of Christ, and then appealed to the ascended Lord to show which of the two He had chosen. When the Lord Himself would appoint, not a vicar, but an apostle, He manifested Himself visibly to His foremost enemy, and called him to take his place henceforward in the very front of the consecrated host whom He should employ to convert the nations. Now, on the supposition that the Divine Head of the Church chooses to be represented on earth by a vicar who shall rule in His name, and to whom the knee of the universal Church shall bow as possessing the plenitude of Divine authority, how shall we expect His will to be indicated? For that His vicar should be appointed by Himself, no one will deny. Who will dare to assume the authority, or pretend to the knowledge, requisite to the appointment of one whom the Divine Lord of the Church shall inspire with His infallibility and invest with His power? And if the appointment is to be made by Christ Himself, is it too much to expect that some sign from heaven shall make known His sovereign will? Among the signs of apostleship, Paul included wonders and mighty deeds. And here is an office higher than that of an apostle. St. Peter himself did not claim to be the Vicar of Christ and to possess authority over the universal Church. We shall surely have some signal from heaven to determine the holder of an office so specially Divine. The Church of Rome cannot plead that the age of miracles is past, and that we must content ourselves with providential indications of the Divine will. She maintains that miracles are wrought perpetually in connection with her services and in support of her dogmas. And why should we not have a miracle now when the Church is in the most critical position in which it can ever be placed, without, what Rome deems necessary, a visible head; and when the appointment to be made is one in which are involved, more than in any other that can be imagined, the honour of the Divine invisible Head, and the welfare of His whole Church on earth?

But if we are to be favoured with no sign from Heaven, we shall surely find in some other way unmistakable evidence of a real Divine guidance. We shall find the Church through all the world lifting up holy hands, without wrath or doubting, to the heavens, in earnest pleading for the Spirit of light and love. We shall find the Church appointing as its representatives on what we shall call the electoral body, its holiest, devoutest, and most unselfish members. We shall find these assembling in a spirit of deep and solemn concern to know

the will of God. Temporary differences of judgment may appear among them, but they will be chastened by a holy anxiety to know what the Master would have them to do. The importance of their choice is nothing short of awful, and their spirits must be awed as they think of it; and all considerations of self, and party, and friendship, must be banished before the thought of the divineness and holiness of their task. If there be no sound from heaven as of a rushing mighty wind, they are sure, at least, to be filled with the Holy Ghost, and to be of one heart and soul in saying finally—"This is the man whom the Lord hath chosen." As to interference with their choice, the very thought of it is intolerable. What have the kings of the earth to do with the election of Him who is to be vicegerent of that Heavenly King whose kingdom is not of this world? How can they know what man the Lord hath chosen? Let them not come near lest He that sitteth in the heavens shall vex them in His sore displeasure.

Now what do we find? Anything that bears the semblance of what we have a right to expect if the elect man is to be in very deed the Vicar of Christ upon earth? As nearly as possible we find the opposite. The power of election is in the hands of sixty or seventy men, not one of whom has been appointed by the Church, men nominated by the deceased Pope, or his predecessors, to the office which entitles them to vote, and so nominated according to his own mere pleasure, or to gratify the ambition of friends, or to conciliate the goodwill of foreign princes and lands. It is not pretended that the Pope is infallible in the appointment of cardinals. And the character of the cardinals would soon explode the pretension if it were made. We have no wish to rake up hideous stories which might be told of the character of many of the foremost cardinals and Popes of Rome. But the lawsuit which has been raised against the representatives of the late Cardinal Antonelli has revealed to the world what manner of man he was. And Antonelli was the late Pope's right hand during the greater part of his reign—his habits of life being all the while as well known while he lived, as after his death, to those whom it most concerned to know them. And the late Pope himself, against whom, let it be acknowledged, no scandal of the sort has ever been alleged, owed his elevation to the fact that the cardinal whose position and influence marked him out for the Popedom was notoriously given to what, in language which but thinly disguises a life of grossness and vice, are called "gallant adventures."

Of the personal character of the greater part of the present cardinal, we have no knowledge. Manning and Howard are of course well known in England, the former especially. And it is due to him to say that, as with Daniel, we can find no occasion against him except concerning what doubtless he regards as the law of his God, in the interpretation and defence of which he has sometimes been more Papal than the Pope himself. But it would be too much to suppose that the present College of Cardinals differs materially from their predecessors at least in worldliness and selfishness. Evidence comes with every post that the poet's "Ring out the old, ring in the new" has not been realised in Rome.

The cardinals no sooner arrive in Rome than a battle begins, even before the deceased Pope is buried. The question which ostensibly divides them is—where shall the election of the successor of Pius IX. take place? We, outsiders, may be excused if we wonder what it can signify where the election takes place. If it is to be a *bona fide* election of the Vicar of Christ on earth, we ask, is Rome nearer to the throne of Christ than Malta, or Malta than Rome? Is not Christ's voice as audible and Christ's will as discernible in the one place as in the other?

But it needs no seer to discover that behind the question of place there lie other questions. The division on this apparently indifferent point reveals differences of aim and expectation. The Conclave is not prepared to appeal to Christ, saying "show us whom Thou hast chosen." It is divided into parties after the manner of secular assemblies. The vote on who shall be the Pope will be influenced by personal preferences, by national feelings, and by the declared wishes of the ambassadors of foreign courts. It would be uncharitable to say that no cardinal shall be found on his knees humbly seeking Divine guidance from the Head of the Church. But the spirit of the general body is now what it was when Mastai Ferretti became Pope. There were then, in 1846, two irreconcilable parties in the College of Cardinals, the one known as the Austrian party and the other the Roman. The one was headed by Cardinal Lambruschini, who had been State Secretary to Pope Gregory, described (in the *Times*) as a truculent, narrow-minded,

avaricious Genoese monk, who had supported the Pope and the Austrians in their despotic reactionary measures. The other was headed by Cardinal Gizzi, described as an accomplished Churchman and thorough man of the world, but much given, as we have intimated, to "gallant adventures." Lambruschini, too confident of his election, would not wait for the arrival of some of his partisans in Rome, and attempted to carry his election by a *coup de main*. The consequence was the alienation of a considerable number of his Conservative colleagues, and prompt action on the part of the Liberals, by which Mastai Ferretti received the necessary two-thirds majority. "On the following day, June 17, 1846, the expected cardinals arrived, and among them Gayeruck, the Cardinal Archbishop of Milan, who was the bearer of the secret instructions of the Court of Vienna to veto the elevation of the Bishop of Imola (Ferretti). Gayeruck came in too late by twelve hours, the election of Mastai Ferretti having already been publicly announced on the previous night at midnight. Had the Milanese prelate been more expeditious in his movements, or had post-horses served him better, Mastai Ferretti would have lost his chance, and the course of Roman, Italian, and indeed, of the world's history, would probably have been something very different from what has now to be written." How the new Pope, who rose on the wave of the national aspiration of the Italian people, became the most resolute opponent and crusher of these aspirations is well-known. But the point with which we concern ourselves is the manner of his election and the disproof it furnishes of anything like a claim to be considered the Vicar of Christ. It is not surely by political and international complications, and the success of parties which have no higher motives than these suggest—often the lowest, most secular and selfish, that can be imagined—that Christ indicates to the world the man on whom He wills to bestow "all power on earth."

The relations of some of the European Powers to the Pope have materially changed since 1846. But most of these Powers have continued to be represented by Ambassadors in the court of the Pope, and these ambassadors are there now to use all the influence which their position gives them in the coming election. Some cardinals may fret and "kick against the goads." They may protest against Austria or any other Catholic Power exercising the veto which they formerly claimed. But Austria, France, Spain, and Portugal will notwithstanding claim, if not a direct veto, yet a voice which must and will be heard. The cells in which the cardinals are bound to secrecy and silence cannot exclude it. And yet the man who is elected amid and by means of such agencies and influences, shall claim the homage of the universal Church and of the kings of the earth as the Vicar of Christ!

Outsiders as we are, we cannot pretend to know all the occasions of division in the Conclave which is now assembling in Rome. Some of them may be personal, some national, and some may be honest differences of judgment. One of them is well known. There are who would abate the pretensions on which Pius IX. took his stand, who would, as one has expressed it, temper the violence of the late Pope's policy. They would find some ground and means of reconciliation with the new Italian kingdom, with Germany, and with changes which have taken place or are imminent in countries hitherto Catholic. There are who would not abate one jot of the claims of Pius IX., who would maintain the right of his successor to the temporal rule of Rome, who would give to Papal Infallibility all the extension of meaning which he gave to it, and who would cry *non possumus* to every overture on behalf of peace and freedom. We may wonder that, in a Church which boasts of its unity, and of being under infallible guidance, so great differences should exist. But they do. And that they should struggle for ascendancy in the coming vote is only natural. But that the man who shall be carried into the chair of St. Peter by the chance which gives either of these parties a two-thirds majority, shall be, in consequence of such an election, the Vicar of Christ, is what fills us with surprise.

And here we are met with another surprise. The change which takes place when a cardinal becomes a Pope is one for which no analogy can be found in nature or supernature. The cardinal may be a bad man; in becoming Pope he does not become a good man, but he becomes Infallible! Roman Catholic historians themselves distinguish familiarly between the good popes and the bad. In the eleventh century Gregory VII. boasted that out of 153 Popes, 100 had been holy. But what of the fifty in ten centuries, for whom the attribute of holiness could not be claimed—many of whom, in truth, were notoriously and monstrously wicked? and what of the many in later centuries, notoriously

wicked, some of whose names are associated with hideous crime? Wicked, but Infallible! Not Infallible, indeed, we are told in everything. "The Pontiff does some things as man, some as prince, some as doctor, some as Pope—that is, as head and foundation of the Church; and it is only to these last-named actions that we attribute the gift of infallibility. The others we leave to his human condition." So says a writer whom Dr. Manning quotes with approval. As a man the Pope may be loathsome; as a prince he may be unjust, cruel, rapacious; as an ordinary teacher he may fall into many errors—let all that be put down to his "human condition." But when he, the same loathsome man, the same rapacious prince, the same erring teacher, puts on his pontifical robes, ascends his *cathedra*, formally summons the world to listen, and sends forth his decrees of authority and declarations of faith, the universal Church—aye, universal man—is bound not only to "external submission, but also to interior assent." He may be the very worst of men, but being Pope he becomes as God unto men, and they must listen, as if the voice from Heaven said, "This is My vicar, hear ye him." Only imagine Peter, to whom the Popes link themselves, acting as some who have claimed to be his successors have acted—making merchandise of mankind and indulging in every vice of which man is capable, and then coming forth in pomp and state, claiming to be the Vicar of Christ, and replying to every accusation of perjury and simony and rapacity and lust by saying, "Put these down to my 'human condition,' but now hear me as the vicegerent of the Most High!" We should at once reject his claim as a blasphemy against the Holy Jesus.

What is now taking place all over the world is quite in keeping with this theory of duality in the Pope. No one feels quite sure that Pius IX. is at rest in heaven and not undergoing punishment and purifying in Purgatory. There are masses being offered everywhere for the repose of his soul. Cardinal Cullen says that the faithful may confidently hope that the edifying life of the late Pope, his noble virtues, his piety, and his undaunted courage in defending the rights and liberties of the Church, have secured for him eternal peace and happiness with the saints in heaven. Nevertheless, he begs of all the priests of his diocese to offer up for the deceased Pope the Holy Sacrifice of the Mass as soon as possible, and to exhort the faithful to offer up fervent prayers for his eternal happiness! Verily this is strange! One of the greatest and best of the Popes, than whom, his eulogists believe, none greater or better has sat on St. Peter's throne since St. Peter himself occupied it—a Vicar of Christ, distinguished, Monsignor Capel says, for the grandeur of his character, his courage, benevolence, and unselfishness, and specially "destined to be a guide to the consciences of men by the promulgation of the doctrine of the Immaculate Conception and the Syllabus"—this visible head of the Church, credited with every conceivable virtue and grace, dies—and the whole Church which has bowed down to him as the supreme and final interpreter of the faith, the supreme and final expositor of Christ's law, the supreme judge and director of the consciences of men, the sole last supreme judge of what is right and wrong—all these are Dr. Manning's words—the whole Church is uncertain whether after all this Divinely-authorized director of their consciences was fit when he died to go to heaven! And on the chance of his being subjected to the pains of Purgatory to purge his own conscience, their priests unite with one accord to offer masses for the repose and final salvation of his soul.

And what is a mass? An authoritative catechism supplies the answer. "Is the mass a different sacrifice from that of the Cross? No. The same Christ who once offered Himself a bleeding victim to his Heavenly Father on the Cross, continues to offer Himself in an unbloody manner by the hands of the priest on their altars." And thus it comes to pass that to make sure of the salvation of Pio Nono, Christ must offer Himself or be offered on ten thousand altars. One would suppose that Pio Nono was the chief of sinners, in a sense far transcending any conception Paul had of the meaning of these words. For Paul, though the chief of sinners, believed that the one offering of Christ was sufficient to perfect his salvation. But to make sure of the salvation of the late Pope, Christ must be offered myriads of times! And this late Pope was Christ's own specially-ordained Vicar! And so will his successor be. Believe it who can.

JOHN KENNEDY.

Forty Bristol clergymen have sent a memorial to Bishop Elliott thanking him for stopping Ritualism at St. Raphael's.

Literature.

THE CHALLENGER IN THE ATLANTIC.*

We have been eagerly expecting the appearance of this book ever since the return of the Challenger to England in May, 1876. We remembered the charm of the author's former volume, "The Depths of the Sea," and we looked forward to a renewal of interest in the further investigations carried on by him with far more complete apparatus, and a large staff of fellow-workers. Briefly, let us say, our anticipations have been abundantly fulfilled. The scientific value and the popular interest of these two volumes are both very great. Sir C. Wyville Thomson combines the skill of the lecturer with a cultivated literary style. The scientific details are given with accuracy and clearness; many picturesque touches relieve the attention of the reader; the results of the soundings are projected in a series of maps and diagrams, the value of which cannot be over-estimated; while the illustrations of living forms will satisfy the eye accustomed to the admirable drawings which now form an essential part of the best works in natural science.

The Challenger set sail from Portsmouth in December, 1872, a floating scientific school. One of the most interesting chapters to the practical student will be that on "The Equipment of the Ship," in which the various instruments are fully described—thermometers, trawls, and dredges, sounding-lines, and bottles for the collection of water from various depths; and the laboratory arrangements are illustrated with equal care. The scientific staff included naturalists, chemists, and physicists; while the officers of the ship rendered valuable service in directing the practical operations in dredging, sounding, magnetic and hydrographic work, and taking bottom and serial temperatures. Sir Wyville Thomson at first hoped "to make the publication of the journal almost keep pace with the voyage"; and "a great part of the first volume was written and put into type during the year 1874." The pressure of daily work on shipboard, however, and the necessity of having the whole series of observations before the mind in order to modify or to confirm the conclusions arrived at, compelled him to abandon this purpose. Even this book is called a "preliminary account." "The great bulk of the observations are still unreduced, while the chemical analyses are only commenced, and there has not been time even to unpack the natural history specimens." It is therefore impossible "to give anything like a detailed account of the additional data which have been acquired by the Challenger expedition, or of their bearings upon the various problems of physical geography." Sir Wyville Thomson's preface is dated January 2, 1877; since that time progress will have been made in arranging the abundant materials collected: it is evident, however, that the labour of many years will be required before the work begun can be completed; and other explorers of the deep sea will be meanwhile adding the results of their labours to those of the Challenger expedition. But any reader of these two volumes will see that the work recorded has been thoroughly done. Sir Wyville Thomson speaks with perhaps an excessive modesty when he says:—

Still, from the presence of a competent scientific staff on board, a good deal was done during the voyage; and certain general results were arrived at which are of great interest even in their present crude form.

Four times the Atlantic was crossed: from Madeira to the Bermudas, taking in the Azores; from St. Thomas to the Canaries; from off Cape Palmas to Cape St. Roque; and then, in two sections, from Monte Video to the Cape of Good Hope. An inspection of a map of the Atlantic will show that these courses will be projected in lines almost straight: from Halifax to St. Thomas, and from Tristan d'Acunha to off Sierra Leone, two other courses of the Challenger give lines nearly parallel to the meridians of longitude; and the outline of the North Coast of Africa was followed by the ship on her return home. Soundings were made, and temperature observations, serial and bottom, taken at frequent intervals;—between the Bermudas and Madeira, for instance, twenty-six stations are marked—so that the bed of the Atlantic has passed under a general survey, and the main features of its contour and its temperature may be considered as determined. Wherever it was prac-

ticable, dredging or trawling was attempted, and the surface of the sea swept for pelagic forms of life. The difficulties of this work were, however, very great, a whole day being required to sink the dredge to great depths and to haul it in again; while there was a constant risk of accidents, the dredge being sometimes lost, sometimes returning almost empty, from having reached the bottom mouth upwards, and it was often impossible to determine whether the forms in it came from the bottom or from intermediate depths. Valuable additions have been made to natural science by the voyage; among others, a new order of rhizopoda has been discovered, approaching the Radiolarians, but differing from them in many important points, to which the name *Challengerida* has been assigned; but the completeness of the exploration of the deep sea fauna cannot be compared with the completeness of the exploration of its physical geography.

The mean depth of the Atlantic is a little over 2,000 fathoms. Nearly about its middle there rises a ridge, which runs from north to south from Cape Farewell to Gough Island. In the northern hemisphere this ridge follows the direction of the coasts of the Old and New Worlds; beyond the equator it follows rather the African than the American coast. The average height of this ridge is about 1,900 fathoms below the surface, the summit of the ridge approaching as near the surface as 1,400 or 1,500 fathoms. Between this ridge and the coasts of the Old World is a deep valley sinking to over 3,000 fathoms off the Senegal and Gambia coasts, rising to 2,650 fathoms outside the gulf of Guinea, and falling again to 2,800 fathoms off South Africa. On the western side of the ridge, instead of one continuous valley between it and the American coast, there are two main valleys. Off the West Indies the bottom of the sea sinks to over 3,800 fathoms, and another deep valley of from 3,100 to 3,450 fathoms runs nearly parallel with the Brazilian coast. Sir Wyville Thomson thus describes the contour of the Atlantic bed, giving the average depth of the depressions of which we have given the extreme depths.

A branch of this elevation [the ridge above referred to] strikes off to the south-westward about the parallel of 10° N., and connects it with the coast of South America at Cape Orange; and another branch crosses the eastern trough, joining the continent of Africa, probably about the parallel of 25° S. The Atlantic Ocean is thus divided by the axial ridge and its branches into three basins: an eastern, which extends from the west of Ireland nearly to the Cape of Good Hope, with an average depth along the middle line of 2,500 fathoms; a north-western basin, occupying the great eastern bight of the American continent, with an average depth of 3,000 fathoms; and a gulf running up the coast of South America as far as Cape Orange, and open to the southward, with a mean depth of 3,000 fathoms.

In our review of Sir Wyville Thomson's former book, "The Depths of the Sea," we discussed at some length the temperature indications of a cold current along the bottom of the sea from the Antarctic Polar ice up into the northern latitudes. The contour of the Atlantic, as it is now laid down, must greatly affect the progress of such a current; but the evidence is remarkably cogent in favour of the view "that the entire mass of Atlantic water is supplied by an indraught from the Southern Sea, moving slowly northwards and interrupted at different heights by the continuous barriers which limit its different basins." Not only is this conclusion suggested by the thermometric readings, it is supported by the distribution of animal forms. The fauna at great depths was found to be remarkably uniform; but there were indications of the migration of species from south to north. "There seems to be little doubt that the families which are specially characteristic of the abyssal fauna, such as the Hexactinellid sponges, the stalked Crinoids, the Echinothuridae, and the genera allied to *Infusaster* and *Micraster* among the Echinidea, are more abundant, and larger and more fully developed, in the Antarctic Ocean and in the great ocean of the water-hemisphere generally, than they are in the Atlantic and the North Pacific." Another remarkable confirmation of this view is furnished by the determinations of the amount of oxygen contained in water taken from different depths. At the surface the amount of oxygen is largest, varying from thirty-three to thirty-five per cent; this is easily accounted for by the absorption of oxygen from the atmosphere. The diminution of oxygen is not, however, uniform as the collecting-bottle sinks; "it diminishes down to a depth of 300 fathoms, at which point it attains a minimum, after which the amount increases"; and "in bottom-water, the absolute amount is greatest in Antarctic regions, diminishing generally towards the north." Sir Wyville Thomson gives the following lucid and ingenious account of these phenomena:—

In the Antarctic regions, the surface-water sinks rapidly to the bottom, and moves northward as the cold southern indraught. The bottom-water has thus,

* *The Voyage of the Challenger: The Atlantic.* A preliminary account of the general results of the Exploring Voyage of H.M.S. Challenger during the year 1873 and the early part of the year 1876. By Sir C. WYVILLE THOMSON, &c., &c. In Two Volumes. (London: Macmillan and Co.)

next to the surface-water, had the latest opportunity of becoming impregnated with air, and a considerable portion of that air it retains.

The theory of ocean circulation is thus presented to us. The cold and heavy water of the Antarctic icebergs is continually sinking, pressing as it falls a current northward over the seabottom. And this continued inflow of water from the southern or water-hemisphere is got rid of by the larger evaporation continually going on in the warmer northern hemisphere; the vapour in its turn being precipitated as rain in the southern hemisphere. Independent observations have established the fact that in the northern hemisphere evaporation is in excess of precipitation, while precipitation is in excess of evaporation in the southern hemisphere. The circulation of the ocean is thus brought into intimate connection with the aerial circulation; and an interesting and important relation is established between the physical geography of the sea and the science of meteorology.

We have left ourselves little space to speak of the exceedingly interesting questions connected with the distribution of animal life in the deep sea, and at intermediate depths. Temperature and the supply of food and oxygen seem to have much more to do with this than mere depth and pressure. "A wide intermediate zone between the surface and the layer immediately above the bottom is nearly destitute of animal life, at all events in its higher manifestations." In extreme depths, although animal life cannot be said to be abundant, well-developed members of all the marine invertebrate classes and even some fishes have been found, and their presence or absence appears to be dependent on these causes, in addition to temperature and the amount of oxygen—namely, the supply of carbonate of lime, phosphate of lime, and other materials necessary for their development.

One of the most interesting facts recorded in Sir Wyville Thomson's former book was the wide distribution of "globigerina-ooze," to the bearing of which on "the continuity of the chalk," we directed our readers' attention. The limit of the globigerina-ooze is about 2,000 fathoms; in extreme depths of above 2,300 or 2,500 fathoms, this gives place to a "red clay," and the depths between these yield a "grey ooze." The red clay is believed to be, like most other clays, produced by the decomposition of felspathic minerals; but Sir Wyville Thomson still holds to his opinion published in *Nature*, that the same foraminiferous organisms which, falling from the surface to the smaller depth, make up the bulk of the ooze, have all their lime dissolved in falling to the greater depth, and that their "insoluble residue" or "ash" forms a great part of the amorphous matter which enters largely into the red-clay formation. In the intervening "grey ooze," these organisms, and the "spicules" which accompany them, are found in all degrees of decomposition.

The bearing of these questions on geology and zoology it is impossible to discuss here; our readers will find full and candid statements of the questions themselves in Sir Wyville Thomson's book. We are obliged to leave untouched some other interesting topics we had marked for notice. We congratulate the accomplished author on the appearance of these volumes, and await with eager expectation the accompanying volumes on "The Challenger in the Pacific."

"THE CLASSIC PREACHERS OF THE ENGLISH CHURCH."

Of course the classic preachers of the English Church number more than the half-dozen whose names are brought before us in this volume; but, indeed, that may be taken to be acknowledged by the intimation that a second series is to be looked for. A better one than the present could hardly, however, have been selected. The names of Donne, Barrow, South, Beveridge, Wilson, and Butler are names of great eminence—not surpassed, on the whole, by the preachers of any Church. And it must be said of five out of these six that they united spiritual to intellectual power in a very marked degree. The exception we are obliged to make is that of South, and we are not conscious that, in doing so, we are at all influenced by South's rancorous and vulgar abuse of Nonconformists. South could excite admiration—nay, probably he could touch with a master-hand the strings of all the passions and make them vibrate to his will; but of spirituality we see no sign. What has often been taken for it, and what is taken for it unto this day in the case of contemporary preachers, is only imagination and

sentiment combined, in which, it scarcely needs to be remarked, South was redundant.

Of all the essays in this volume that of Dr. Lightfoot's on Donne has pleased us most, and it would be difficult for us to say whether we have been most disappointed in Dean Lake's treatment of South or in Canon Farrar's treatment of Wilson, while Dean Goulburn is certainly not equal to writing a satisfactory essay on Butler. As regards Canon Farrar, it was a mistake to assign Wilson to him. His style, which has a tendency to sink to the merely meretricious, is unsuited to Wilson's simple character. He might have taken South; but, at the same time, if he had done so he would have had to exercise great self-restraint, and his subject might have lifted him altogether off the lines of common prose.

And now as to Donne, of whom Professor Lightfoot has written with such fine instinct. Admirably are the quaintness, the tenderness, the rapt devotion, the soul-hunger of the "poet-preacher" placed before us. The secret of the man is touched and revealed in these few well-chosen words:—

It has been said that God's heroes are made out of broken lives. There is indeed vouchsafed to the steady progressive growth of a career which has known no abrupt transition, and in which the days are "bound each to each by natural piety," a calm wisdom, a clear insight, an impressive influence, unattainable on any other terms; but for the fire, the passion, the impulsive energy which bears down all opposition, we must not uncommonly look to a dislocated life. This dislocation may be either of two kinds. It may be a dislocation of theological belief, like Luther's; or it may be a dislocation of moral character, like Ignatius Loyola's and John Bunyan's; the dislocation of the convert or the dislocation of the penitent. Donne's, like Augustine's, was both the one and the other.

The grave moral stain on Donne's early character and writings naturally induces the essayist to compare him again with Augustine; but if the comparison had been drawn farther than it is, it would have been to the greater advantage of Donne. Study Augustine away from the glamour of ecclesiasticism, and you find a mean man with a mean theology; study Donne, who in other respects was greatly Augustine's inferior, and you will find not only self-devotion—which may come out of the narrowest mind—but a generosity and a love to which Augustine was comparatively a stranger. Of his sermons—so rarely looked at now, when printed sermons are sold by the ton by book auctioneers, but only by the ton—Professor Lightfoot says:—

An eminent successor of Donne, the late Dean Milman, finds it difficult to "imagine, when he surveys the massy folios of Donne's sermons—each sermon spread out over many pages—a vast congregation in the Cathedral or at Paul's Cross, listening not only with patience, but with absorbed interest, with unflinching attention, even with delight and rapture, to those interminable disquisitions." "It is astonishing to us," he adds, "that he should hold a London congregation enthralled, unwearied, unsatiated."

And yet I do not think that the secret of his domination is far to seek.

"Fervet immensusque ruit."

There is throughout an energy, a glow, an impetuosity, a force as of a torrent, which must have swept his hearers onward despite themselves. This rapidity of movement is his characteristic feature. There are faults in abundance, but there is no flagging from beginning to end. Even the least manageable subjects yield to his untiring energy. Thus he occupies himself largely with the minute interpretation of Scriptural passages. This exegesis is very difficult of treatment before a large and miscellaneous congregation. But with Donne it is always interesting. It may be subtle, wire-drawn, fanciful, at times; but it is keen, eager, lively, never pedantic or dull. So, again, his sermons abound in quotations from the fathers; and this burden of patristic reference would have crushed any common man. But here the quotations are epigrammatic in themselves; they are tersely rendered, they are vigorously applied, and the reader is never wearied by them. Donne is, I think, the most animated of the great Anglican preachers.

Some admirable extracts from this great preacher are given. How he could scathe with his irony! How well he could point an epigram! How hard a grip he kept upon the souls before him! Of all this we may learn much in this essay.

Barrow, of course, was a greater man in many ways than Donne. Not merely weight and solidity and a somewhat terrible logical power belong to him, but, withal, there can be found some beauty. It was said of President Edwards that if he had not been a theologian he would have been a poet; and so, notwithstanding his mathematical tendencies, it might have been said of Barrow. Mr. Wace, able as his essay is, and characterised by a singular faculty of analysis, scarcely does full justice to this side of Barrow's mind. What strikes him most is what is not altogether best. Barrow's preaching is thus described:—

Almost all his sermons are marked by something of this combative character—a disposition fostered probably by the fierce and fiery temper of the times in which he had been trained. It assumes, however, no mere contentious form, but passes into a noble and burning indignation against vices, weaknesses, follies, and stupidities of all kinds. It may be owned, perhaps,

he makes sometimes too little difference between these several sources of human error; and few things seem more to vex his soul than the perverseness and stupidity of mankind. His own nature is so vigorous, healthy, and well balanced, that he can make little allowance for feeble souls. Whatever he touches becomes as clear and definite to him as the mathematical problems he had worked out with Isaac Newton. Every sermon is like the demonstration of a theorem. It seems to conclude with a *quod erat probandum*, "which was to be proved," and to develop into a problem, *quod est faciendum*, "which must be done." There is no escaping from this vigorous athlete, this master of the whole science of logical and rhetorical attack and defence. He pursues his antagonist into every corner of the ground, allows him, with the utmost fairness, to avail himself of all conceivable defences, and breaks them all down, one after the other, with irresistible, and sometimes, it may be, only too numerous blows. He has no idea of giving quarter in intellectual warfare.

These extracts, from the two best essays in this volume, will convey to the reader some idea of its contents. As we have said, others do not please us so well. Mr. Kempe has some well-chosen thoughts in his introduction, in not all of which, however, can we agree; as when, although with a reservation, he says that "the preacher will and must accommodate himself to some extent to the liking of his hearers." Not at all! The preacher must be himself, and himself alone. Let him try to accommodate his preaching to the "likings" of his hearers, and see what will be his influence!

MR. SHORE'S SERMONS.*

"These sermons are not very original and profound?" Not very. "A little over rhetorical, are they not, and the rhetoric not always of the purest?" Well, not always, perhaps. "Is it not a pity, then, that the volume should be adorned with footnotes, bits of Greek, appendices, &c., as if it were a work of grave pretensions?" Well, well, perhaps it is.

But now, having dismissed in this brief colloquy every objection we have heard alleged against these sermons, we are none the nearer to a fair and candid appreciation of their value. Shakespeare has reminded us that there are "defects effective," like the patches once worn on beauty's cheek; and assuredly those sermons are most effective which are—not ideally best, but—best adapted to the congregation that has to listen to them. Mr. Shore has to preach to one of the most fashionable congregations of Mayfair. If he is to be effective, therefore, he must follow the example of that Apostle who became all things to all men that he might win the more; he must adapt himself to the needs, the habits, and tone, of those who hear him. He must not go too deep, for he has to speak to those whose habits of thought are light and superficial. His rhetoric must not fly much higher than that of the House of Commons, the ordinary level of which is surprisingly low, lest he should miss his mark. And if he would speak with authority, and make his hearers feel that they may trust him, he must show that he is familiar with the original documents of the Faith. So that the very defects alleged against these sermons are really "defects effective," and fit them for the work they were intended to do.

So much being conceded to the conditions under which the preacher works, we do not see how any man can read his sermons without an emotion of thankfulness at finding, for once, the right man in the right place. Mr. Shore is eminently qualified for the particular work he has to do. He gives his hearers sweet and wholesome doctrine; he teaches them a pure, noble, and unworldly morality; and both his doctrinal and his moral teaching are conveyed in a tone singularly manly, earnest, and inviting. He knows the men and women to whom he speaks, sees their special weaknesses and the temptations to which they lie open; but sees also the qualities in which they excel, and the way in which they may be induced to do battle with their special temptations. Fearless of giving offence, he is yet too sympathetic to offend. He holds up before them a bright and simple ideal of life to which they cannot but feel that they may attain if they will, and shows that his one great aim is to win them to the pursuit of it. And is not this the very kind of teaching required by what is called "the great world"—a world which, despite its name, is often so little and so frivolous?

One feature of this volume is specially noteworthy; viz., that Mr. Shore, like all good preachers, is at his best when he is at home. The discourses which stand first in the volume were preached on public occasions in the Abbey or at St. Paul's; those which come after were preached in his own church, to his own congregation; and these later discourses are by far the most thoughtful, able, and persuasive.

* *The Classic Preachers of the English Church.* Lectures delivered at St. James's Church in 1877. With an Introduction by JOHN EDWARD KEMPE, M.A. (John Murray.)

* *The Light of the World to Come, and Other Subjects.* By the Rev. T. TRIGNMOUTH SHORE, M.A. (London: Messrs. Cassell, Petter, and Galpin.)

Nor should we omit to mark Mr. Shore's liberality and candour. A convinced and earnest Churchman, he is quite willing to learn from the scholars of other churches than his own, and cordially acknowledges his debts to them. Thus, for example, he goes out of his way to confess his indebtedness to the editor of the *Expositor*. When he takes a text out of the Book of Ecclesiastes he seizes the opportunity of saying, "The best commentary that I know of for English readers is that of the Rev. S. Cox, which is as lucid as it is learned." This is as it should be; and when the ministers of every section of the Catholic Church take this frank and brotherly tone, we may hope that the miserable divisions which now separate us will speedily be broken down, and there will be "one fold," as there is already "one flock" and "one Shepherd."

THE THREE MONTHLY REVIEWS.

The Eastern Question naturally takes a leading place in the monthly reviews. And amongst the most timely articles on the subject we may count that of M. de Laveleye in the *Fortnightly* on "England and the War." If the influence of reason were consistent with madness, much good might be expected from the calm manipulation of undeniable facts by which the author unfolds the real nature of the situation. In these swift times much happens in a few days, but absolutely nothing has occurred seriously to derange the calculations on which M. de Laveleye bases his ideas of the future. If the rumours of the last day or two are to be trusted, there is indeed somewhat more prospect of the active alliance of Austria than he supposed when he wrote. But the correctness of those rumours is doubtful; while it is certain that if we are so Quixotic as to fight Austria's battles for her, she will be just as pleased to stand aloof as in the days of the Crimean War. But, be that as it may, our author shows very good ground for holding (1) that Turkey cannot ever again be a barrier against Russia; (2) that her Christian provinces, reorganised as independent States, would be just what is wanted; (3) that Russia shows no intention of resisting such an arrangement; (4) that the passage to India is to be defended, not at Constantinople, but in Egypt.

What that Government is, the destruction of which so excites the feelings of our warlike fellow countrymen, is expounded by Dr. Humphrey Sandwith in the *Nineteenth Century*, not on the authority of his own information, but on that of the Blue Books. The facts to which he calls attention in the paper, "How the Turks rule Armenia," resemble closely those which were reported by the *Daily News* correspondent in Bulgaria. It is a pity that Blue Books have such a reputation for dryness. There is a great deal of sensational reading in the last year's issues. An impartial selection from them, well printed in a light and handy form, would probably attract even readers of the *Police News*. On the homœopathic principle, the war-fever ought to be allayed by judicious doses of sanguinary stories, and for these there is ample material in the Blue Books just now.

On the other hand, we have in the *Contemporary Review* an article from the pen of the veteran Kossuth, which is at once eloquent, unreasonable, and mischievous. Undertaking to show us "What is in store for Europe" he draws a dismal picture of the growth of Russian power, which there is little if anything in recent events to justify. With the exception of Poland—if, indeed, that be an exception at all—there is not a single instance, east or west, of the extension of Russian despotism over a civilisation superior to that of the Muscovites. It is not by war that Austria can hinder that amalgamation of Russ and Slav which M. Kossuth fears, but only by cultivating in herself and stimulating in the emancipated provinces on her border, a higher type of civilisation against which in these times an inundation of Mongol barbarism would roll in vain. When we remember how in our youth the name of Kossuth meant self-government and freedom of national development, it is with deep pain that we find it signed to an article advocating in effect a policy of repression and despair toward the struggling peoples of Bulgaria, Montenegro and Herzegovina.

From a very different point of view and with a much higher tone of political morality does Mr. Goldwin Smith in the same Review deal with "England's Abandonment of Turkey." Taking the fact of that abandonment as irreversible, which we hope and trust it is, the writer seeks to calm the fears, the excitement of which are at the present time producing such an ignoble panic in the country. He argues that the day of empire in the

old sense of the word is over; that every modern attempt to exceed the natural bounds of race and nationality has broken down; that the Russian character has improved and may be trusted to improve; and that the banishment of Islam from Europe is a blessing worth great sacrifices.

The title of Mr. Gladstone's paper in the *Nineteenth Century*, "The Peace to Come," sounds almost like a bit of mocking irony in the present strained relations of the Great Powers. But whatever may happen, the main scope of the article is incontrovertible; and it is to this effect, that no peace can be lasting which is based on any motives of policy other than the best interests of the population of the disputed provinces. It seems a very simple and obvious principle; but it is rarely recognised either in Parliament, in official correspondence, or in ordinary conversation. Yet the time will come when our descendants will speculate in perplexed wonder over the names and phrases and baubles for which we fought, while the formative elements of the world's future were almost wholly overlooked.

Apart from these burning questions, our magazines are not particularly rich this month. But there is a very interesting lecture on William Harvey by Professor Huxley in the *Fortnightly*; and also a fresh instalment of Mr. Herbert Spencer's original and suggestive views on "Ceremonial Government." Certainly the long list of sanguinary symbols, such as ears, noses, scalps, knuckle-bones, skins, and so on, concerning the uses of which our philosopher discourses with becoming coolness, almost reconciles us to living in the age of Bashibazouks and Circassians. The Rev. Canon Curtis discourses in the *Contemporary* on "The Three Conflicting Theories," but there is nothing in his article with which our readers are not already familiar.

BRIEF NOTICES.

Bards and Blossoms; or, the Poetry, History, and Associations of Flowers. By F. EDWARD HULME, F.L.S., F.S.A., author of "The Principles of Ornamental Art," &c., &c. (Marcus Ward and Co.) This work treats of a theme which is somewhat hackneyed. To take up the commoner of our flowers, and to describe them in a light manner, bringing in apt quotations from the poets, can certainly lay no claim to originality. It has been often done, notably by Miss Pratt, who has furnished hints to many others to work upon. Mr. Hulme's merit is that though his theme is old, he has taken a course of his own, and has observed and written independently. His book is not only beautiful in all that pertains to externals—paper, print, binding, and illustrations; but it is clear, attractive, never getting too scientific, nor becoming thin and rhetorical, and is, in fact, a kind of model for workers in this vein. The dry and dreary labour of the mere compiler is absent; Mr. Hulme has evidently been taken with his subject, and leads us along with a quiet and genial spiritedness. Very aptly, too, has he made some of his selections from our less-known poets—Herrick, Browne (of "Britannia's Pastorals"), and several others. We observe what we fancy are some misquotations, however. One is in a verse from Wordsworth, where a peccant "fair" is most unwarrantably introduced:—

Thro' primrose tufts in that sweet bower,
The (fair) periwinkle trailed its wreaths,
And 'tis my faith that every flower
Enjoys the air it breathes.

Then why does Mr. Hulme print "Grassmere" in his text and "Grasmere" in the quotations from Wordsworth? At p. 188 we read:—

Numerous statutes were enacted to insure a proper supply of yew wood, as its toughness and elasticity made it specially meet for the purpose of bows, and the home supply being insufficient, it was necessary to import large quantities from abroad. It has been supposed that the general custom of planting these trees in the churchyard sprang from the necessity that thus arose, but it is more probable that the origin of this custom dates considerably before the days of Cressy and Agincourt, as the Celtic priesthood looked upon the tree as a symbol of immortality, and planted it in their sacred groves, and on the sites of many of the old heathen temples many of the early Christian churches were of set purpose erected as a more distinct token, probably of the supplanting of the old creed by the new.

We cannot resist the temptation to set down here the following old legend of the forget-me-not, explanatory of its wide diffusion, narrated by Shiraz, the Persian poet:—

In the golden mornings of the early world, an angel sat weeping outside the closed gates of Eden, for he had fallen from his high estate through loving a daughter of earth, nor was he permitted to enter again until she whom he loved had planted the flowers of the forget-me-not in every corner of the earth. So the angel returned to the earth and assisted her, and they went hand-in-hand over the world planting the forget-

me-not, and when their task was ended entered Eden together, for she, without tasting the bitterness of death, became immortal, like the angel whose love her beauty had won when she sat by the river twining her hair with a forget-me-not.

The various illuminated plates of the flowers are executed with great art, and, as we have said, the book is altogether choice.

Aunt Charlotte's Stories of German History for the Little Ones. By CHARLOTTE M. YONGE, author of "The Heir of Redclyffe." (Marcus Ward and Co.) This is a book of more distinctly useful purpose than the former one. Miss Yonge always writes clearly and with that simplicity which makes her writings singularly well adapted for the young. Here, though her subject was one that tempted to obscurity through its wide-reaching associations, she has very skilfully kept to the main lines. The result is that she has produced a book admirably suited to its purpose, and we have no doubt that it will soon find its way into use as a school and gift book. The cuts, though they are hardly so clear in some cases as might have been, are calculated to be helpful to the young reader in giving a fair idea of customs, and impressing on his mind the leading events.

The Divine Life. A Book of Facts and Histories. By the Rev. JOHN KENNEDY, D.D., author of "Rest Under the Shadow of the Great Rock." (Religious Tract Society.) Dr. Kennedy has read largely in the class of biographies available for his purpose, and has produced a book that may be found very useful by those for whom it is specially intended. Though Dr. Kennedy in his earlier chapters makes some effort to throw light on the religious faculty and its nature, by far the most interesting part of the volume is the biographical and anecdotal part, from which preachers will be able to glean readily what is suitable for purposes of illustration. There are very few names of note in the evangelical calendar which are not to be found here. The chapter which deals with Dr. Duff's methods with the Brahmins is particularly well-written and interesting. Though we cannot say that we agree with Dr. Kennedy in every particular, we sincerely think that his book may fill a vacant place which encyclopædias of anecdote, &c., have not quite succeeded in filling.

Field Marshal Count Moltke's Letters from Russia. Translated by ROSINA NAPIER. (C. Kegan Paul and Co.) It is not everyone to whom it is given to wield the sword and the pen with equal power and success, and it must be said that Count Moltke does not display the rarest genius in the latter. We read this work, as it will be read by others, more from curiosity than from any high opinion of its intrinsic value. It consists of letters to the author's wife, written on his visit to Russia on the occasion of the Emperor Alexander's coronation in 1856. These are somewhat in the style of a "special correspondent," giving fresh and animated descriptions of all that is seen, and indicating a somewhat remarkable capacity for sight-seeing. Some of the descriptions—as of Moscow and of the coronation scenes—are really good pieces of writing; but in other respects the book has, considered in itself, little or no value. The translator has a higher opinion of it than we have. She says, "In these letters the writer's wonderful talent for observation is seen in the description of the most minute details, which gives them a charming freshness and vivacity. They also contain some remarkable reflections on the life of the Russian people, both public and private, which are applicable to the Russia of the present day, notwithstanding the great reforms introduced by the Emperor. They are, however, chiefly interesting for the pleasing side-lights they throw on the character of this great man." The chief side-lights that we see are that Count Moltke is very susceptible to external influences, and that he has a detestation of a bad climate. Let us add that Miss Napier has prefixed to this translation a very interesting biography of the Count.

Palissy, the Huguonot Potter. A True Tale. By C. L. BRIGHTWELL. (Religious Tract Society.) Few biographies, we should judge, have exercised a more stimulating influence than that of Professor Henry Morley's of Bernard Palissy, published now, we suppose, some quarter of a century ago. Mrs. Brightwell has rewritten this remarkable life, and the Tract Society has done well in publishing it in this cheap but handsome form. All the leading features are well brought out by the author. We have not the means at hand for stating how far the work is original, but there is a frank and generous acknowledgment of indebtedness to Professor Morley. Need we say that such a work can hardly be too well read, and that it is one of the very healthiest to put into the hands of young men?

Essay on the Right Estimation of Manuscript Evidence in the Text of the New Testament. By THOMAS RAWSON BIRKS, M.A., Kingsbridge Professor, Cambridge. (Macmillan and Co.) Professor Birks is one of perhaps not few, even amongst comparatively competent scholars, who are alarmed at the great and growing authority that is being attached to the most ancient of the MSS. of the New Testament. Now, there can be no doubt that the discovery of the Sinaitic MS. has exercised a somewhat perturbing influence upon the judgment of biblical scholars. This has been sufficiently proved by the circumstance, more than once referred to by our author, that Tischendorf, after its discovery, corrected his text of the New Testament in 3,369 places. Mr. Birks quotes with approval Dr. Scrivener's comment upon this, that it is "to the scandal of the science of comparative criticism, as well as his (Tischendorf's) own grave discredit for discernment and consistency." But it is really unnecessary to use words of this character in such a controversy as this, or to be so very emphatic, as Mr. Birks is, both in placing his argument before the reader and describing the position taken by those from whom he differs. The question at issue, however, is a profoundly interesting one, and no one will say that Mr. Birks has not discussed it with equal scholarship, thoroughness, and ability. His argument is ingenious and well placed, but, after all, it does not satisfy us. He maintains that an early MS.—though the earliest that we have—is less reliable in itself, than a comparatively modern one, certainly when many modern MSS. agree in one reading from which the early MS. differs. The proper way to look at the whole question is not with a desire to support the revised text, but to support the right text. Possibly, neither the Sinaitic nor the Vatican MSS. are of the high value that greater scholars than Mr. Birks have attached to them, but, at least, they are of almost inestimable value. They are the voices of the most ancient of the dead, telling us what the Scriptures were in their days. Let us listen to them with reverence, and take all the truth, whether it be new or old, that they can give to us!

The Doctrines of Annihilation and Universalism, Viewed in the Light of Reason, Analogy, and Revelation, by the Rev. THOMAS WOOD (Wesleyan Conference Office), is a work written to sustain what is termed the "orthodox" doctrine upon these subjects. It is plain and unpretentious in style, but has neither freshness nor power. Mr. Wood, who, however, does not, on the whole, write uncharitably, says in conclusion that the new schools of thought "have on their side depraved human nature, an amiable religious sentiment, and a lax system of theology."—Many persons will be glad to see the publication of the *Sermons Preached at the Dedication of Union Chapel, Islington*, with the Historical Sketch by Dr. ALLON prefixed. (James Clarke and Co.) It is inevitable that in such a collection there should be great differences both of order and quality; but we have been profoundly impressed with both the spiritual and the intellectual power which these discourses, one and all, exhibit, and we doubt very much whether the pulpit of the Established Church could produce a series altogether equal to them. Should our readers have already forgotten the names of the preachers we may recal them. They were Mr. Dale, Dr. McLaren, Dr. Allon, Dr. Edmond, Mr. Baldwin Brown, Mr. Spurgeon, Dr. Parker, Mr. Newman Hall, Dr. Raleigh, and Dr. Punshon.—*The Rev. William Cuff, of Shoreditch*, by a TRAVELLING CORRESPONDENT (James Clarke and Co.), is the title of a series of "realistic sketches of East London life and work." The writer has a picturesque and animated style, and we have read with pleasure both his descriptions of Mr. Cuff's work and his other local sketches.—*The Spare Half Hour* (Passmore and Alabaster) is from Mr. SPURGEON'S pen. This little volume contains some brief light articles, graphic in style, pointed in application. Mr. Spurgeon has written them in his spare hours for those who have a great many more of them than he can have.—*Sunshine Jenny, and other Stories*, by Mrs. G. S. REANEY. (C. Kegan Paul and Co.) Mrs. Reaney is establishing for herself a reputation as one of the best tale-writers for the young. These tales are written with singular moral power and tenderness.—*The Bride and Her Dream* (R. D. Dickinson) is translated from the German of "Uncle William" by L. REHNES. It illustrates the inutility of mere forms of prayer and the results of hypocrisy.—*Harrie; or, Schoolgirl Life in Edinburgh* is published by the Religious Tract Society. It contains some capital school scenes, and illustrates, besides, the bright and strengthening influences of self-devotion.—We cannot say much for Mr. C.

CHRISTOPHER DAVIES' *Jesus the Messiah*, which is a "Narrative Poem, and Metrical Paraphrase of the Gospel Story." (Provost and Co.) The Gospel story does not yet stand in need of being sugar-plummed over in rhyme, and we are quite sure that the form in which the author has cast the grand old materials of the Saviour's life will not effect what he desires.—We have been tempted, by the re-issue of Mrs. STOWE'S *Dred*, as one of the volumes of Messrs. Sampson Low and Co.'s "Rose Library," to read this tale once more. The verdict passed upon it twenty years ago will be found to be more than sustained by such a second reading. Its dramatic power is almost unrivalled in modern literature—its prophetic instinct marvellous.

THE BURIALS QUESTION IN THE HOUSE OF COMMONS.

(Continued from Supplement.)

Mr. FORSYTH remarked that if he thought this was a real and substantial grievance on the part of the Dissenters, he would vote for the motion. He believed there was not a town in England containing any considerable numbers which had not cemeteries, in which Dissenters and members of the Church of England could be buried side by side without any difficulty. Even in Wales there were 930 unconsecrated burial-grounds, against 1,005 churchyards. He did not believe this to be a genuine, but a manufactured grievance. [While the hon. member was speaking attention was called to the fact that there was not a quorum present, but on the bells being rung nearly a hundred members came in, and the debate was proceeded with.] Mr. Forsyth, in continuation, said that in the absence of proof of any real grievance, he must vote against a resolution which would practically make the Church of England the only religious body not having an absolute right in its own churchyards.

Mr. A. M'ARTHUR said, after the division in the House of Lords last year, Nonconformists considered the question practically settled, and that it was now conceded they had a perfect right to be buried in the national burial-grounds. [While the hon. gentleman was addressing the House a second attempt was made "to count," but there were considerably over forty members present when the Speaker counted.] Mr. A. M'Arthur continued his remarks by saying that it was a very bad compliment to pay the Nonconformists of England to say that they could not be trusted to conduct themselves orderly in the churchyards of the country. In Ireland he had seen funerals in cathedral churchyards, where the service had been conducted by Wesleyan or Presbyterian ministers or others, the greatest propriety had been observed, and no objection was made on the part of the clergy. The same thing, he believed, would occur here. The great bulk of the people of this country were married in the Church of England, and if the Burials Bill were passed he believed that a great many Nonconformists would be willing to have the Church of England service read over them who now objected to it because they would not be compelled. Those who opposed this resolution were not the friends, but the enemies of the Church of England. (Hear, hear.)

Sir J. KENNAWAY said he had no choice but to oppose the resolution, inasmuch as it was based on the assumption that Dissenters had as much right to the parish graveyard as Churchmen, and that, too, free from the restrictions which were imposed on Churchmen. In making their claim one of right Nonconformists had not a leg to stand upon. (Laughter.) This was really a question of sentiment, and he was convinced that sentiment would in the end prevail. (Hear.) It would not be wise for Churchmen to raise the flag of "No surrender," because, as in the Church-rate controversy, it must lead to total surrender. (Hear.) This agitation ought to be settled by concession on both sides.

Mr. WALTER maintained that there was only one practical solution of the controversy, and that lay within a very small compass. Granting that a man was entitled to interment, and that in most country parishes the only available place was the churchyard, it was a natural right that his friends should have some liberty of choice as to the nature of the accompanying service, and by whom it should be performed. He believed that if the clergy had only been willing to make the concessions asked for—if they had not been persuaded from it by some of their members distinguished more for their zeal than their discretion, that which is now demanded as a right would have been accepted as a boon. (Hear, hear.) In what way, he wished to know, would the status of the clergy be affected by the adoption of the resolution of his hon. and learned friend (Mr. Morgan)? If the law relieved the clergy of the exclusive privilege they now possessed of performing the rites of the Church of England in all cases of burial, would it not also relieve them of their obligations in that respect? That was a point to which the clergymen signing the memorial might better have directed their attention. He was fain to confess that there was a great deal to be said for the clergy on this head; but, once it was conceded that all persons had a right to such burial service as their friends might select, then it became a question whether the clergy would not be released from their obligations in regard to that portion of their duties relating to interments. (Hear, hear.) The best course to pursue, in his opinion,

would be simply to pass an Act of Parliament declaring that for the time being the churchyards should be open for the burial of all persons, subject, of course, to the necessary supervision and regulations. (Hear, hear.)

Mr. BALFOUR admitted the Nonconformist sentimental grievance, but contended that to carry out Mr. Morgan's resolution would inflict upon the Church a substantial grievance in regard to its property. Earnestly deprecating an unconditional resistance he advocated a compromise (which he had embodied in an amendment) allowing orderly and religious services other than those of the Church in parish churchyards of older date than fifty years, until such time as other burial-grounds shall have been provided for the parish, except where such other burial-grounds have already been provided.

Sir R. ANSTRUTHER, as a devoted friend of the principle of Establishment, earnestly exhorted the English Churchmen to give up an outwork which had ceased to be defensible. Fears had been expressed of a possibility of misconduct and disorder in the churchyards if the proposal were carried. But in Scotland, where they had not even such a restriction as was contained in Lord Harrowby's amendment, of "a Christian and orderly service," but where the service was perfectly uncontrolled, not the slightest misconduct or want of order had occurred in the churchyards.

Mr. BERESFORD HOPE could not understand how the Dissenters could now come forward with long faces and plead a right in regard to the burying-grounds of which they divested themselves some years ago by declining further responsibility as to their maintenance.

Mr. MORGAN said he had proposed by his original bill to put the expense of maintaining churchyards upon the rates; but Mr. Hope opposed that.

Mr. HOPE asked if the hon. and learned member for Denbighshire thought Churchmen were so light-minded and trivial that, after they had cheerfully abandoned any claim on the Dissenters for the maintenance of the churchyards, they would accept the dole of his hon. and learned friend and barter their rights in the churchyards. The hon. gentleman, when he put that clause in his bill, could not show that he was then the mouthpiece of the Dissenters, and on venturing to show him that his giftless gift was very unacceptable, he withdrew it. The policy of "No surrender" was one that was forced upon Churchmen by every consideration of dignity, self-respect, and prudence. People had a strange idea in this age that prudence and cowardice were convertible terms. Very often the most heroic act was the most prudent. They had been advised to give up in time or they would be beaten. He should rather be beaten in a division than go and prostrate himself at the feet of hon. gentleman opposite. If he was beaten he would be beaten as a man, and would come out with self-respect and consistency. This proposal of the hon. and learned gentleman was an attempt to extort a material advantage from the Church. If the friends of the Church were beaten they would have a common sense of wrong that would be a strength. An attempt was therefore made to bamboozle the Church out of the common sense of wrong which might be a compensation, and even more than a compensation, for the material advantage of which they would deprive her. He pointed out that the dividing line in the Church was not between clergy and laity, as there were few clergymen, no matter how extreme their views, who had not their knots of enthusiastic followers. The proposition that the words "Christian and orderly" should be introduced into the resolution would be delusive, unless, indeed, they required that the gentleman who was to perform the service was to have the rector on his right hand to see that his proceedings were Christian, and the policeman on his left hand to see that they were orderly. ("Hear, hear," and laughter.)

Mr. STEVENSON regarded this as one of the sacerdotal pretensions of the clergy which ought promptly to be got rid of. A catechism which was issued by a clergyman of the very highest order in regard to sacerdotal sentiments contained questions and answers implying that it was presumptions of those who were called Dissenters to address the Throne of Grace and thereby usurp the ministerial office, and it was to pretensions such as these that sanction was given by the present state of the law in regard to churchyards.

Mr. NEWDEGATE said the resolution of Mr. Osborne Morgan was really an ingenious attack upon the rights of property. Though the Church of Scotland had not its property in the graveyards secured in the same way as the Church of England, yet a question of this sort was agitated, and they saw the Church in Scotland rent in two, and in Ireland the disestablishment of the Church followed the passing of a measure not unlike that now sought for. Hence he should be pardoned for looking upon the proposition before the House with suspicion. (Ministerial cheers.)

Mr. BRIGHT, characterising the question as a very small matter, made light of the fears expressed by the clergy, and argued that the Church had no right to fetter the right possessed by every parishioner to be buried in the graveyard with the obligation of having a service performed over him which he might not approve of. It was a test, and no reason had been given why it should not be swept away like other tests. He agreed entirely with Mr. Walter's suggestion that the graveyards should be treated as public cemeteries. Dissenters would

have no objection to be buried in consecrated ground, for they would feel certain they would be none the worse for it. If, then, these graveyards were made by Act of Parliament into cemeteries for the burial of all persons of the parish who might be brought into them as into a public cemetery, the whole question would be settled. (Hear, hear.) He could quite understand that the clergy must be averse to the proposition now before the House. [Mr. HUBBARD: And the laity, too.] The laity in no great numbers had represented their views; but a very large number of the clergy had protested strongly against it. With regard to the laity, one might say that the view taken by a considerable majority in the other House must go a long way to prove his argument that the laity were not strongly against the change—(Hear, hear)—and it was no doubt a very great accession of strength to those who wished to settle the question that the highest dignitaries in the other House supported a proposition like that now before them. The clergy, however, would have a grievance in being obliged to perform the service over persons of immoral life, and this must be remedied by a change in the language of what he described as the Church's "magnificent and solemn service." Mr. Hubbard, one of the greatest and most zealous Churchmen in that House, was very much afraid of what would happen to the Church, and, although he did not pronounce, in anticipation, the epitaph of the Church, he spoke in very mournful tones, although he warmed up by expressing his opinion that nothing could touch a Church which was so firmly resting upon the affections of the people.

I would ask him if he can point to any single thing that has been done at the request of the Nonconformists which has really injured or even weakened the Church, even regarding it from a political point of view; certainly nothing of the kind has injured it religiously, or with regard to the highest purpose for which it exists. (Cheers.) The tests and Church-rates have been abolished, many alterations have been made in the educational system of the Church; but yet it is not weakened. I believe that the more the Church of England as by law established—and I may say that I object to all such establishments—(cheers)—exhibits the great qualities of generosity, freedom, and justice; the more it shows that it is not a Church existing for the mere purposes of monopoly and restrictions, the more it will prolong its existence as an establishment, and the more useful it will be to the country. (Cheers.) That which would weaken and ultimately destroy the Church would be the narrowness which some men seem to cling to; the superstitions which some men seem to crave, and which they would yet more closely bind round the Church. (Hear, hear.) These great and melancholy divisions which exist are sapping your strength at a time when you are fighting for small things which can in no way affect your existence or your usefulness, and will do more to overthrow the Church as a political institution than ten times all the efforts that the Nonconformists could possibly make against it. (Cheers.) The hon. member for Hertford has said in a speech which I heard with pleasure that all the arguments used in favour of the motion have been used over and over again. That may to a great extent be so, but there remains this other argument—that half the population of England and Wales are Nonconformists, and that these people are of opinion that an injustice is upheld by Parliament as long as the measure is refused: and they, having discussed the question fully, ask that the injustice may be remedied. You yourselves are divided upon it, and, I suspect, if you would let them, the Government would willingly go with us in respect to this matter. In the House of Lords last year more than half of the whole body then present (which represents in the main more fully the Conservative than the Liberal side of the House) took our view of the question. We now, then, ask you, generously and freely, to do this act of justice to the half of the population to whom I have referred; and, depend upon it, if you take this course, the Church you love so much will not suffer, while the religion which, on both sides of the House, I hope we care for, will be strengthened and advanced in the minds of the great body belonging to all sects and classes existing among the population of this kingdom. (Cheers.)

Mr. GRANTHAM, while admitting that some grievance had been proved, could not admit that the Nonconformists had the same full rights to the churchyard as those which were possessed by the members of the Church of England. If the clergy and the laity were determined to assert their conscientious convictions in this matter, they should be allowed an interval within which in each parish they could decide whether or not graveyards should be established in which Dissenters could be buried. If such burial-grounds were provided, the churchyards should remain under precisely the same conditions as at present; but if not, they should be treated as cemeteries for Churchmen and Dissenters alike.

Mr. J. G. TALBOT maintained that what the Marquis of Hartington described in his Edinburgh speech as the "odious privilege" of the clergy with regard to burials was an imperative duty, any departure from which would be a gross breach of trust.

The CHANCELLOR of the EXCHEQUER said that the Government saw nothing to change their views on this subject; and, without going into the question of right, he pointed out that for centuries the Church had had intrusted to her the control of the churchyards and the performance of the service. Admitting that a parishioner had a right to be buried in his churchyard, that did not give his relatives the right of choosing the service to be performed over him. Every parishioner had a right to go to the parish church, but it was on the condition of hearing the service of the

Church of England performed; and it was notorious that the Liberation Society meant to use the same arguments for claiming the churches as were now put forward for the churchyards. In conclusion the right hon. gentleman said:—

We have never said that there is no grievance—that there is no inconvenience—in this matter, on the contrary, we have admitted that there are inconveniences and that there are difficulties, and it would be a matter of very great satisfaction to us if we saw our way to a measure likely to be of use for the remedying of those grievances. But it must be a remedy, in our opinion, that must be looked for not in this but in the opposite direction. We assume that it is perfectly right and reasonable that provision should be made to enable interments to take place with such religious services as are suitable to the wishes and opinions of the deceased and of the friends of the deceased; but we say that that provision is not to be made by taking the churchyard forcibly and using other services than those of the church to which it belongs. (Hear.) We say that if a remedy is to be found it must be found in the same way as a remedy was found in the case of marriage when it was a grievance that Dissenters should be called upon to be married in the church. An Act was passed by which Dissenters were exempted from that necessity. With regard to burials, a similar provision could be made that would enable interments to take place, and in a manner that would be in harmony with the feelings of those who are to be interred and of their relatives. But I contend that we ought entirely to resist a proposal being made that a solution of this question is to be found in the direction of the hon. gentleman's resolution. We made an attempt to solve the question in another direction by making provision for cemeteries. I do not say it was the best that could be found. If that bill had come down to this House we should have been perfectly willing to accept amendments; but upon this point we take our stand, that a remedy is to be found not in compelling the clergy of the Church of England to abandon the churches they hold and throw open the churchyards, but rather in making provision of another kind. (Cheers.) I think the question has been debated to-night in a calm and temperate spirit. I hope that is the spirit which is to animate us in discussions with each other, and may induce a little more consideration for the feeling of the large body of the clergy outside. (Hear, hear.) I hope that in the proceedings we may hereafter take we may proceed in that spirit of charity which is, perhaps, more or less in danger of being set aside in favour of what I think a rather false charity. (Hear.) I am far from denying the importance of having regard to what are called sentimental grievances, but I think we are too apt to say that a sentiment which is satisfactory to ourselves is good and that a sentiment which makes against us is bad. (Hear.) I trust we may not be regarded as wanting in our sense of what is due in charity or in point of consideration of the feelings of others when we say it is impossible for us to give our assent to the proposition of the hon. and learned gentleman. (Cheers.)

The Marquis of HARTINGTON said that Mr. Talbot had referred to his phrase that the privilege claimed by the clergy was an odious one. The word might not possibly have been well chosen, nor did he intend to impute any improper acts to the clergy, but, as Mr. Bright had said, by nearly half of their fellow countrymen this privilege was regarded as an odious one. (Hear, hear.) He had very little hope of a compromise, more particularly since the compromise proposed by the Government last year had failed. That bill, if it had served nothing else, had made it clear that the moderate Conservatism of the country was in favour of this mode of settlement, and it rendered useless and irrelevant all the arguments about grievances, the rights of the clergy, &c. The right hon. gentleman asked just now, if they agreed to this resolution, where they were to stop.

I should like to ask him in reply whether he thinks that it is possible for us to stop where we are now. (Cheers.) It was evident that the Government did not think so last year when they introduced their bill. The Government Bill of last year was intended to be a compromise, but it failed. It was not rejected by the factious body of Liberals which is said to exist in this House, nor was it rejected by the so-called intolerant political Dissenters. The compromise came to an untimely end, owing to a majority in the House of Lords procured by the occupants of the Episcopal Bench. (Hear, hear.) I do not know whether that majority in the House of Lords represents the Conservative feeling of the country as that feeling found expression at the last general election; but I certainly think it reasonable to suppose that the House of Lords, as a body, represents in a very high degree the real Conservative feeling of the country, which, while disliking changes in the abstract, is not opposed to changes which it sees to be inevitable, and rash resistance to which would bring about still wider changes. (Hear, hear.) The majority in the House of Lords not only rejected the proposed compromise, but they indicated the only mode in which, in their opinion, a settlement of the question could be brought about. That mode, if not identical with, was, at all events, very similar in principle to that which is proposed to-night by my hon. and learned friend. This may be the last opportunity which the House will have in the present Parliament of considering and settling this question. I am not unwilling if it be, politically speaking, the desire of hon. gentlemen opposite that the settlement should be adjourned over another election. (Cheers.) I should be glad in the interest of peace and quiet and in the interest of a cessation of religious strife that the question should be settled quickly; but, in the interest of the political party with which I am connected, I do not know that it is matter of very great desire it should be so settled. (Cheers.) At all events, it must be recollected, when this question comes again to be discussed before the country, that it is no longer a question between Nonconformists and Churchmen, or between Liberals and Conservatives—the decision of the House of Lords last year settled that question, if it settled nothing else. (Cheers.) It is now a question between the moderate, fair, and calm Conservatism which is represented in the House of Lords

and that other kind of Conservatism which it is not necessary to describe, but which finds its representation in some parts of this House. (Cheers and laughter.) As I have said, I have no desire to shrink from having this issue once more placed before the country. I do not think it will be to our advantage that it should be so placed. All that I desire is, and I think the debate of this evening will greatly conduce to that end, that when the issue is raised and fairly placed before the country, it will be stated in such a manner as that it can be fully understood by the people before whom it will be laid, and by whom it will have to be decided. (Cheers.)

The House divided, when there appeared—

For the Resolution ...	227
Against it ...	242

Majority ... 15

Mr. Morgan's resolution was therefore lost. The announcement of the numbers was received with loud cheers from the Opposition.

ANALYSIS OF THE DIVISION.

The list of members who voted and paired in support of Mr. Osborne Morgan's Resolution, including tellers, shows that it was supported by 252 members. In 1875 the number who supported the bill of that year was 253; the resolution of 1876 was supported by 272. The majority against in 1875 was 14; in 1876 it was 31; and this year it is 15. These figures indicate that the strength of Tory opposition was exhausted in the great struggle of 1876, and that it is now declining.

Amongst those who supported Mr. Osborne Morgan last Friday were six English, five Irish, and four Scotch Tories—altogether 15. The Tory supporters are increasing, but, naturally, rather slowly. In 1875 they numbered seven, in 1876 they numbered 11, this year they number 15. And it is noticeable that a rare incident has occurred this year—a Tory has paired against a Tory—viz., the Hon. T. Bruce, member for Portsmouth, against Mr. Ritchie.

While many Tory members were absent unpaired, we regret to say that the number of unpaired Liberals was much greater than it should have been. The following English Liberals (20) were absent, unpaired:—

Allen, W. S.	Milbank, F.
Bass, M. T.	Pease, J. W.
Bolckow, H. W.	Phillips, R. N.
Burt, T.	Rothschild, Sir N.
Evans, T. W.	Samuelson, H.
Fitzwilliam Hon. C.	Sherriff, C.
Foster, W. H.	Stanton, A. J.
Hopwood, C. H.	Watkin, A. M.
Lambert, N.	Whalley, G.
Martin, P. W.	Wilson, Sir M.

The following Welsh Liberals (four) were absent, unpaired:—

Fothergill, R.	Stepney, Sir A. K. C.
Hughes, W. B.	Talbot, C. R.

The following Scotch Liberals (six) were also absent:—

Holms, W.	Maitland, J.
Laing, S.	Matheson, A.
Lorne, Marquis of	Stafford, Marquis of

The English, Welsh, and Scotch Liberals who absented themselves numbered therefore 30 in all, and besides these there were no fewer than 31 absentees belonging to the Irish Liberal party, making the total number of absentees 61. Of these we have ascertained that Mr. Phillips, Mr. Bass, Mr. Samuelson, Mr. Wykeham Martin, and Mr. W. Allen, were absent from illness, and Mr. Pease from domestic affliction. Perhaps it may be satisfactory to reflect that the absentees on the other side were much greater in number.

It is especially noticeable that the Burials Question commands a greater attendance of Liberal members than any other question, as was the case with the Church Rates and Irish Church questions in previous Parliaments. The greatest number of Liberals who have voted in support of any non-ecclesiastical proposal in the present Parliament has been 220, the number that supported Mr. Trevelyan's County Franchise motion in 1877. Burials Reform on the other hand, has been supported in division by 236, 248, and 227 votes respectively on the last three occasions when it has come before the House of Commons.

TRAFFIC IN CHURCH LIVINGS.

In the House of Commons on Tuesday, Feb. 12, Mr. E. A. Leatham rose to call attention to the traffic in Church livings, and to move—

That it is desirable to adopt measures for preventing simoniacal evasions of the law and checking abuses in the sale of livings in private patronage.

The hon. member commenced by saying that when he last brought this question before the House it was not opposed by the Government, and he never remembered before any resolution that had been passed with the concurrence of the Government which they had thought themselves entitled to pass by with absolute silence as they had done with reference to this subject. Last year the Home Secretary admitted that there was a proved abuse in the sale of Church livings, and said that he should never be found standing up as a supporter of abuses. In 1870 the right hon. gentleman himself brought in a bill for the prohibition of the sale of next presentations, and on that occasion declared that all who love the Church should scrutinise

every abuse and sweep away in a moment every one which they discovered, and he asked the House to do away with the great scandal to the Church and absolute insult to the parishioners which were involved in the sale of next presentations. That, however, was the last they had heard of the matter. The right hon. gentleman had not renewed his attempt to deal with the abuses he condemned, and, judging from his reply to a question put to him at the commencement of the session, it seemed he had no longer the ambition to sweep them away. The Home Secretary did not stand alone among the members of the Cabinet in condemning the sale of Church livings, because when his bill was before the House the Secretary for War gave it his strongest support, and stated that by the bill the position of the congregations was properly recognised. Yet, notwithstanding these declarations, the rights of the congregations still remained unrecognised. He wished to know why it was that every man who put his hand to the plough turned back. (Hear, hear.) Was it that the proposal trench upon the rights of property? He remembered that last year the Chairman of Ways and Means (Mr. Raikes) raised his voice in that sense, and he was sorry he did not divide the House on the question, for it would be interesting to know who were the gentlemen who thought the right of presentation of a minister was a property rather than a trust. If it were a property only then they were bound to infer that the Church of England was hopelessly saddled with a burden which must weigh her to the earth. If, as some contended, the law of simony were swept away and free trade in benefices allowed, what could the Church appear to be save a vast commercial organisation, carried on for the profitable preaching of the Gospel. (Hear, hear.) If it were not to be regarded in that light there could be only one other conclusion, namely, that this species of property carried with it a solemn trust—that the right of the patron to make the most of it was limited by the right of the congregation to enjoy the services of a fit and proper minister. A few years ago the Bishop of Peterborough issued a powerful pastoral condemning the simoniacal practices in question, and much credit was due to the gifted prelate for the course he had taken. The hon. member quoted some passages from the pastoral, and also from the evidence given before the Bishop of Peterborough's Committee by the Bishops of Exeter, Manchester, and Lincoln, all of whom were of opinion that the sale of Church livings was indefensible and calculated to shock the religious feelings of the people, especially of the artisan and middle classes, and to drive them into Dissent. They also considered that the practice tended to the demoralisation both of the clergy and of the patrons. He might have quoted the whole bench of bishops in support of his views on this subject, for they were unanimous as to the serious evils arising from the system, and were anxious for its abolition. To show how frequently the next presentation changed hands, the hon. gentleman referred to the case of the living of Wilmslow, in Cheshire, worth about 1,600*l.* a-year, and in the gift of a Roman Catholic family. As Roman Catholics could not present to Church livings, the right of the next presentation to the living of Wilmslow had for the last 270 years been regularly sold, the purchasers in many instances being ladies. It was remarkable how ladies with an ecclesiastical turn of mind devoted themselves to purchases of this nature, and they often contrived to purchase more than the mere living. (A laugh.) The evidence pointed to the very low view taken of the declaration against simony. Mr. Pugh, a solicitor of immense experience, spoke of the density of the clerical mind on that subject. He had said that many of them might be very much embarrassed by it or think the whole thing an absurdity, and that they must get through it in the best way they could, and that their letters often pointed to what he considered as a simoniacal contract, against which he had warned them. Mr. Lea had stated that the idea of evasion of the law was almost universal. Mr. Bridges had shown that secrecy was specially observed by the clerical agents. Upwards of 2,000 livings were in the hands of such agents for sale or exchange, about a quarter of the whole saleable patronage of the Church. Many clergymen had got into their hands and could not recede. Nothing was more common than for "immediate possession" to be advertised in connection with these livings. He had a circular in which it was guaranteed in fifty-seven cases out of ninety-four. The donative system was used for the purpose of evasion and also of whitewashing black sheep. For years there had been no prosecutions for simony in any of the courts. Another method of evasion, equally reprehensible, was when the living fell vacant, and it was desired to sell it, and the most venerable clergyman to be found was instituted. Auctions were constantly taking place; there had been two in the preceding week, in one of which it had been stated that the present incumbent was aged seventy-three. The certificate of his baptism had been produced, putting that event on November 23, 1804. In the other case the incumbent was said to be aged seventy-six, and to have been only instituted last year, which fact, he thought, spoke for itself. He would ask hon. members who were devoted to the Church of England to aid him in forcing the consideration of those abuses upon what he feared was a reluctant Administration. Immediately after the condemnation pronounced by the right hon. gentleman opposite on the sale of next presentations the First Lord of the Admiralty had been offering for sale by private

tender eight livings in a bunch. The Bishop of Peterborough had declared that the enemies of the Church possessed a new weapon in the fact that the Church would not free herself from the evils which no honest Churchman ventured to defend. If that were true, he would ask how long an institution which, by her own confession, was thus crippled and crushed was to be permitted to exercise the whole religious authority of the nation. (Cheers.)

Mr. HIBBERT, though a Churchman, thought it his duty to second the motion, which had for its object the remedying of what was certainly a scandal in the Church of England. Any new Act of Parliament passed upon this subject ought, he thought, to define clearly what simony was and provide that the presentee as well as the presenter should make a declaration. Private patronage, of which there was no abuse, often gave to parishioners the very best men, but the system was liable to abuse, and they were bound to see how that abuse could be best guarded against. Notice of the sale of advowsons ought certainly to be given to the bishop of the diocese, so that the sale should be made openly and not secretly. (Hear, hear.) Then as to donatives, he regarded them as the principal means of leading to scandal and abuses, and thought that they ought to be abolished. As to the age of incumbents to be appointed, in his opinion no incumbent ought to be appointed after the age of seventy, except with the consent of the bishop, because it was notorious that the bringing of aged men into those livings for particular purposes gave rise to the chance of carrying on the sales and abuses against which the resolution of his hon. friend was directed. (Hear, hear.) While he could not go so far as his hon. friend, he could not but think the system had become so great a scandal in the Church to which he belonged that in the interest of the Church he hoped the whole question would be grappled with before many months were over by Her Majesty's Government. (Hear, hear.) If those who did not belong to the Church were to be attracted to it the abuses to which they objected must be got rid of. If they were, the strength of the feeling against the Church would be very much diminished, and the result would be to bring within its pale many who were now outside it. (Hear, hear.)

Mr. GOLDNEY said that if there was to be legislation it must be clearly understood what simony was, and in what circumstances livings might and might not be sold. There was too much tendency to confuse the recognised distinction between the sale of a living which might be considered as a trust and the sale of an advowson which was a mere right of patronage. The disgraceful scenes which occurred at the contested election of a rector for Bilton, when 1,600*l.* was spent by the unsuccessful and 5,000*l.* by the successful candidate, led to the passing of an Act in 1856 directing the sale of 170 benefices, and in 1873 the then Lord Chancellor passed a Bill to transfer the Lord Chancellor's patronage in 320 livings to private persons, urging, among other reasons, the incidental benefit of private patronage where the patron looked after the schools and the interest of the parish. Within forty years directions had been given to dispose of one-twelfth of all the advowsons of the kingdom. There were 12,000 benefices, of which half were public patronage. Nearly 7,000 were under 300*l.* a-year, and between 1,600 and 1,700 were worth from 100*l.* to 150*l.* a-year. He did not dispute that these cases might be looked upon as a scandal, but he failed to see that this had operated to the detriment of any parish that he had heard of. He had known very few cases where anything like a charge of corruption had been stated. He hoped, if Mr. Cross brought in a bill on this subject, a distinction would be drawn between the sale of presentations and the right of patronage. The hon. member concluded by moving his amendment, as follows:—

That the better to enable the adoption of measures for preventing simoniacal evasion of the law and checking abuses in the sale of livings in private patronage, it is expedient that the law of simony and the circumstances under which the sale of livings in private patronage are by law allowed, should be defined by Parliament.

Mr. HENRY RICHARD: It is very difficult to argue such a question as this, because, as it seems to me, it has only one side. At least, I find it difficult to conceive what can be said in defence of the practices condemned by the resolution of my hon. friend. The only wonder is that a scandal so flagrant should have been permitted to exist so long. (Hear, hear.) I can only account for it by the fact that in past generations the Church itself had fallen into a state of spiritual lethargy and indifference, and during those evil times all kinds of abuses flourished with a rank and luxuriant growth. But with the revival of spiritual life, which I gladly and gratefully acknowledge has taken place in the Church of England within the last fifty years, I am not surprised that it should have become more sensitive to such evils, and that it is making some effort to throw off this incubus which is lying so heavily on its heart. (Cheers.) There is a ludicrous aspect to this question, and indeed it is impossible to state such facts as my hon. friend has cited without provoking some merriment. But it has also, in my opinion, a very serious aspect, especially to those who have been taught to regard the Christian ministry as a very sacred calling. Theoretically no church has a higher ideal of the clerical office than the Church of England. Entrance into its ministry is protected by safeguards of singular stringency. All candidates for ordination have exacted of them vows and professions, and

have committed to them powers and obligations, that appear to me, I own, of almost appalling solemnity. Even in regard to this particular matter, the Church cannot be accused of any levity or laxity in its general declarations. By the canons of 1603, every clergyman before his admission, institution, or confirmation to his living, is required to take the following oath:—

I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or any other, to my knowledge, or with my consent, to any person or persons whatsoever, for, or concerning the procuring and obtaining of the — of —, in the county of —, and diocese of —, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent. So help me God, through Jesus Christ.

Nothing could be more solemn than that, and nothing could be more minute and stringent to guard against simony. And yet in the face of all this it is notorious that sale and barter in the cure of souls is constantly going on day by day. I am quite sure that the right hon. gentleman the Home Secretary and many other earnest Churchmen in this House will acknowledge that the present system is utterly evil, and injures everybody concerned in it. It dishonours the Church, it degrades the clergy, it demoralises the patrons, it insults the parishes, and, worse than all, it brings religion itself into contempt. (Cheers.) If I were the enemy of the Church of England I should say to my hon. friend, "Leave this matter alone." No weapon can be so effective and formidable in the hands of the enemies of the Church as the perpetuation of such scandals as these. But I am not an enemy of the Church of England. I wish indeed to see it separated from the State, as in my belief likely to conduce to its own freedom, purity, and efficiency. But as a religious society, as a spiritual institution, I can with the utmost sincerity say that I wish it all possible prosperity. It has done and is still doing inestimable service to the cause of Christian civilisation in this country, and God forbid that I should be moved by any sectarian jealousy to desire the continuance of anything that tends to impair its usefulness or to mar its glory as a Christian Church. (Cheers.) I must do the Episcopal Bench the justice to say that they have set their face against these scandals with a unanimity and earnestness that leave no doubt of their sincerity. My hon. friend has already quoted the sentiments of several of the bishops. I only ask permission to add two more. The Bishop of Oxford says:—

Nowhere, I believe, and at no time—not even in the corrupt days of medieval Rome—has the traffic in advowsons and presentations been more largely, more systematically, and more unscrupulously carried on than amongst ourselves at this hour. . . . It is impossible to believe that any religious society, having full control of its own affairs, would endure the continuance of such a system without energetic protest, and without some strenuous endeavours to remedy the wrong.

The Bishop of Peterborough, speaking of one kind of transaction of frequent occurrence—that of putting an old and decrepit man into an incumbency, in order to sell the living over his head says:—

I say there are men now serving their term of penal servitude for fraud and conspiracy, who are guilty of less deliberate fraud and less odious conspiracy than the fraud and conspiracy of those who thus make a corrupt merchandise of the cure of souls. . . . This is a practice which makes the Church stink in the nostrils of many who might otherwise come within her fold.

The Bishop of Lincoln uses language, if possible, still stronger. Now the question is, if the evil be so great, if it be acknowledged and stigmatised in such terms as we have heard by the heads of the Church, why is it that no remedy is found. Here again, we must do the bishops the justice to say that they have made some efforts to provide a remedy. In 1874 the Bishop of Peterborough brought the subject forward in the House of Lords with all that incisive eloquence of which he is so great a master. He moved the appointment of a select committee to inquire and report. In 1875 he brought in a bill founded on the report of that committee. It was a very mild and modest bill, and as he himself, I think, acknowledged, only touched the fringe of the evil. And yet it was too strong for the House of Lords. After much hostile criticism it was referred to a Select Committee, where it was so watered down, that when it came down to this House, the gentleman who had charge of it, I suppose, thought it of so little value, that he did not attempt to carry it to a second reading. (Hear, hear.) The Bishop of Manchester has since said that the author of the bill is so disheartened that he doubts if he will have courage to introduce it again, while the Bishop of Gloucester sorrowfully admits that there is no likelihood the evil will be effectually remedied. Now why is this? Why is it that when there is a scandal so grievous as is admitted by the friends of the Church, all hands are paralysed in the attempt to deal with it? I believe the explanation is found in a sentence I have already quoted from the Bishop of Oxford, who says it is impossible to believe that any religious society "having full control of its own affairs" could endure the continuance of such a system. But unhappily the Church of England has not the control of its own affairs. The control of its affairs is in the hands of Parliament, and there are too many members in both Houses of Parliament who are themselves interested in this evil system of pa-

tronage to admit of the hope that they will deal with it effectually. I wish, therefore, that the members of the Church of England could see that there is no way by which they can remedy these and other abuses except by acquiring control of their own affairs, and there is no way of acquiring control over their own affairs except by relinquishing the protection and patronage of the State. (Hear, hear.)

Mr. BERESFORD HOPE thanked the hon. gentleman opposite for his acknowledgment of the growth of spirituality in the Church of England. To that, he believed, the delay in dealing with this question might be ascribed. In all human institutions if there happened to be an internal reformation and strengthening, it was advisable to abstain from removing certain external anomalies for a time. (At this point an ineffectual attempt was made to count out the House.) The hon. member, in continuing his remarks, said the question to be faced was how far patronage in itself was a laudable feature in the Christian Church. As to the point now under discussion, however, there could be no difference of opinion. The delay in providing a remedy for the evil had occurred in consequence of the variety of conflicting interests which must be compared, set against each other, and co-ordinately dealt with in any practical settlement. There had been a great improvement in the character of the clergy, and the men for whom livings were now bought were, as a rule, better than the men for whom they were bought in the last century. It was no wonder, therefore, that reform in such a case as this should work slowly, for though the evil might be patent, its practical results were not so obvious now as they were formerly. The real remedy, in his opinion, consisted not so much in altering the form of law in its first stages, as in producing a machinery by which a man who was unfit for the cure of souls might, after he had been presented to a living, be called to account and his appointment be challenged and cancelled. His right hon. friend's measure was an excellent attempt, but he hoped that when the question was next taken up, it would not be merely to abolish the sale of next presentations but to deal with the matter from top to bottom. There was one thing which was a cause of great scandal in some populous districts, and which had troubled earnest Churchmen who were anxious to bring the subject before the House; but it was an evil not only to be confessed, but to be remedied—he meant the method of presentation by way of popular election. An election had been held in a parish in London two or three years ago which had caused a great many unedifying comments in the newspapers, and ultimately made its appearance in the Courts at Westminster. Then there was another thing which seemed the least defensible, that of presentation to a living combined with a bond of resignation. (Hear.) Why not go to the bishop and get him to appoint a clergyman to hold the living for a certain number of years? If the question was to be taken up, it ought to be dealt with all round, honestly, considerably, and reverently. (Hear, hear.)

Sir G. BOWYER rose to address the House, but before he uttered a word an hon. member called attention to the fact that forty members were not present.

The SPEAKER thereupon proceeded to count, when thirty-eight members only were found to be present, and the House, at twenty-five minutes after eight o'clock, stood adjourned.

THE DISESTABLISHMENT MOVEMENT.

THE SHOREDITCH LECTURES.

The second of the course of lectures which is being delivered at the Town Hall, Shoreditch, under the auspices of the Hackney Borough Council of the Liberation Society, was given on Tuesday evening. The Rev. Edward White was the lecturer; his subject being "The History and Influence of British Nonconformity." Mr. A. McArthur, M.P. for Leicester, occupied the chair, and was supported by the Rev. E. J. Newton, and Messrs. G. B. Holmes, W. H. Lang, W. Mundy, A. J. Wontner, J. Scott, J. S. Lyle, Lewis Thomas, T. Thornton Green, G. Cable, H. V. Wigg, and others. The audience was a large one, and numbered about 1,600 persons, amongst whom were many ministers, gentlemen holding pronounced political views, and a fair sprinkling of ladies. After a few introductory remarks from the chairman, Mr. White delivered his address, which was attentively listened to. At the close, the lecturer sat down amid loud and continuous cheering. As the lecture may be delivered elsewhere, we refrain for the present from giving an outline of it. On the motion of the Rev. E. J. Newton a cordial vote of thanks was passed to the lecturer, who, in acknowledging it, moved a similar compliment to the chairman. This was agreed to, and the chairman having responded, the proceedings terminated.

MR. KEARLEY AT STEPNEY.

On Tuesday, February 12, Mr. Kearley delivered a lecture in the hall of the Tower Hamlets Radical Club, Beaumont-street, Mile-end, on "The Established Church in its relation to Social and Political Progress." The meeting was perfectly free and open, and was arranged for by the members of the Radical Club, expressly for the purpose of showing the Church defenders who had disturbed previous meetings that the friends of disestablishment could take care of themselves and preserve the order of their meetings. Mr. T. C. Potts, of Lime-

house, took the chair, and there was a large attendance. In his opening address the chairman referred to the recent disturbances, and said that while they were determined to put a stop to such disgraceful conduct, there should be perfect liberty of speech for the other side, and full opportunity for fair discussion. Mr. Kearley was most heartily received, and was heard throughout his address with fixed attention, and without the least interruption; and he was loudly cheered on resuming his seat. There being no one to speak on the other side, Mr. Colin moved and Mr. Leluby seconded the following resolution:—"That in the opinion of this meeting the Established Church is unjust in principle, and a great hindrance to social and political progress," which was carried unanimously. Cordial votes of thanks closed the proceedings.

MARLBOROUGH CHAPEL, OLD KENT-ROAD.—On Monday last Mr. Kearley gave an address in the Lecture-room here to the Young Men's Association on "An English citizen's reasons for advocating disestablishment and disendowment." There was a large attendance, and the Rev. W. Essery, the pastor of the place, presided. The lecture is to be followed a month hence by one by a representative of the Church Defence Association on "A Churchman's reasons for opposing disestablishment and disendowment." Much interest was therefore excited, and Mr. Kearley's lecture was most heartily received throughout. A Churchman seconded the vote of thanks, and complimented Mr. Kearley on the tone and spirit of his address.

DR. MELLOR'S LECTURES.

WOLVERHAMPTON.—On Monday evening, the 11th inst., Dr. Mellor delivered his lecture, "Why Meddle? or the Right of Nonconformists to discuss a National Church," at the Agricultural Hall, Wolverhampton, before a crowded and for the most part attentive and enthusiastic audience, the expressions of dissent during the lecture, if frequent, being limited to a section whose number could easily be reckoned on one's fingers. Alderman Dickinson (ex-mayor) presided, and among those on the platform were the Revs. D. J. Hamer, J. E. Page, D. E. Evans, E. Franks, D. W. Purdon, Gill, and Messrs. T. Bantock, T. W. Shaw, Reed, Beckett, Hall (Dudley), Hankinson, J. Shaw, J. Banks, &c. The Chairman, in a few terse and admirably-pointed sentences, introduced the lecturer, who proceeded, amidst a remarkable demonstration of applause, to deliver his lecture, of which our readers have already had a report. Towards the close of the meeting a Church and State flag was exhibited, and some tumult seemed likely to ensue, but the precautions which had been taken against any disturbance were effectual in immediately quelling the attempted turmoil. Votes of thanks were accorded the lecturer and chairman.

DARWEN.—On Tuesday, says the *Darwen News*, Dr. Mellor lectured in the Co-operative Hall on "Why Meddle; or, the Right of Nonconformists to discuss a National Church." The spacious hall was filled with a highly intelligent and appreciative audience. The Rev. J. McDougall presided, and on the platform were the Revs. J. Kirsop, J. Jutsum, J. McEwan Stott, I. Bosley, J. Blake, G. Berry, and J. Morton; W. Snape, Esq., J.P., Messrs. J. Riley, C. Shorrocks, J. Halliwell, S. A. Nichols, Percy Ashton, T. H. Marsden, J. Taylor, and N. Fish. The chairman, in the course of his introductory remarks, said:—

It is not sufficient that you and I should contribute a vote; it is not sufficient that we should simply exercise personal influence in the small spheres in which we are allowed to work, by the grace of God. More than that has to be done. An eye to the future has to be kept very firmly fixed on that future and upon the grave responsibilities under which we lie, responsibilities not less solemn when we remember that in such districts as these we have memorial churches which tell us of the struggles and conflicts of the Nonconformists, when they who worshipped in those churches dared to meddle even a little with that which was a political injustice from the beginning, and even more, a religious wrong and disaster from the beginning; when they suffered those injuries and bore those penalties and patiently endured those ostracisms both of the social circle, and of political life and polity, which have sanctified their memories most deeply to our affections. ("Hear, hear," and cheers.) In this district I think we ought never to flinch from maintaining the banner of religious liberty. (Cheers.) We are not so large a town as many others, but I believe that Nonconformity is here triumphant. (Cheers.) Our bishop—I say our bishop—(laughter)—for he is my bishop as well as the bishop of any Churchman—(Hear, hear)—has been endeavouring to enlighten some of us on this matter. And I feel grateful that he should have the courage to speak the truth in the presence of those to whom the truth on these matters is unpleasant, when he said as he did say that the property of the Church belongs to the nation, and that in consecrating the Church in which he was then speaking (the Church of St. Cuthbert's, Hollins-grove), he was doing what the State authorised him to do, simply going through a legal form, and that he need not even appear there personally. (Hear, hear.) No Liberatorist could say more than that. (Hear, hear.) That being the case, there is every encouragement for us to uphold this banner of religious liberty; and it is a great privilege to us that men occupying the position in Nonconformity of Dr. Mellor are willing to stand by those who, however reproached, may always feel that they are contending for righteousness—(Hear, hear)—and when the fight is ended—and it will be ended perhaps sooner than some of our Church friends anticipate—we shall have the consciousness that what we have done is a great good, the adoption of the Divine principle of religious liberty. (Cheers.)

Dr. Mellor's lecture is reported *verbatim* in the *Darwen News*, extending over nearly five columns of the paper. The meeting was afterwards ad-

dressed by the Rev. J. Kirsop and Mr. Snape, Dr. Mellor, in replying to the vote of thanks, said:—

The most fervent thanks which can be given to a speaker are attention and appreciation, and those I have had in full measure to-night. (Hear, hear.) I don't know whenever I addressed an assembly with the same joy to my own heart as I have felt this evening. (Hear, hear.) I saw you were taking in the points as I was drawing them out, one after another, and that is the highest satisfaction a speaker or a preacher can wish for. I have striven to reason out the question of why we meddle calmly from beginning to end, because if this question is to be settled in our own country—and it has to be settled—(Hear, hear)—it must be settled on a basis of calm reasoning. (Hear, hear.) I would rather that the Church of England were never disestablished than that it should be disestablished by force or in a frenzy—(Hear, hear)—because it might be that if in a fit of frenzy the country disestablished the Church, and not on a solid basis of reasoning, in the course of a year or so, the country might repent that it was done. Now, all great changes in the nation ought to be backed by the solid convictions of the people; and these convictions can only be formed and strengthened by calm reasoning upon the facts of the case. (Hear, hear.) What I complain of with regard to our good friends of the Church of England is that very frequently they won't hear us; that is, if we convene a meeting for the purpose of putting these truths before the people, they hire a lot of men of the baser sort—(laughter)—for the purpose of creating a disturbance. (Hear, hear.) I never met with a man prepared to disturb a meeting and prevent a thing being said if he knew it could be answered. (Hear, hear.) I am perfectly calm when anybody is uttering anything against the views I hold, if I know I can answer him; but if I got nervously afraid he was about to say something which could not very well be answered, then, in the common phrase, one might try to kick up a row to prevent the man being heard. ("Hear, hear," and laughter.) Now, a good deal of the disturbance at the meetings we have held in various parts of the country is due simply to that circumstance. They are afraid of things being heard that cannot be answered, and therefore they don't want the facts to be made known. (Hear, hear.)

OTHER LECTURES.

UPWELL.—The Public Hall was well filled on Monday evening last to hear a lecture by the Rev. J. Browne, B.A., of Bradford, on "Church Property—National Property." Considerable discussion on this question having taken place in the parish, the lecture was as timely as it was unanswerable. The audience by an all but unanimous vote endorsed Mr. Browne's view. Mr. Lummis presided.

SPALDING.—A lecture on disestablishment and disendowment, under the auspices of the Liberation Society, was (says the *Boston Guardian*) delivered in the Christian Association Lecture Hall on Tuesday evening last, by the Rev. James Browne, B.A., of Bradford, the subject being "Prominent Evils of the State Church." The matter was dealt with in a very able manner, and the rev. gentleman gave a full and lucid account of the various evils now existing in the Church, some of which he considered gross evils, chiefly in the election of its ministers, and its forms of prayer. His arguments met with general approval from those present. The Rev. S. Chisholm occupied the chair.

CHATTERIS.—Mr. Browne was here on Wednesday, his subject being "The State Clergy State Paid." The subject was well handled, and at the close a unanimous vote was passed. Mr. Lummis presided.

SLEAFORD.—Sleaford is a drowsy town of Lincolnshire, and difficult to rouse upon this question. Mr. Browne's lecture, however, on "Our Parliamentary Church," gave great satisfaction on Thursday evening, J. M. Cole, Esq., of Roxholme, expressing the thanks of the meeting to Mr. Browne.

BILLINGBORO'.—On Friday evening Mr. Browne concluded his week in Cambridge and Lincoln by a lecture here on "The Advantages of Disestablishment," &c., which was much appreciated by all classes present.

HARPOLE.—On Wednesday evening, the 13th, the Rev. Thomas Adams lectured in the Baptist Chapel, Harpole, on "Reformation Lessons" to a good and interested audience. The Rev. Amos Smith in the chair.

FARINGDON.—On Monday evening the Rev. T. Pinnock, of New Swindon, lectured in the Baptist Chapel, Faringdon, to an interested and appreciative audience on "Oliver Cromwell; or, a Struggle for Civil and Religious Liberty." Mr. A. Carter in the chair.

LOUGHBOROUGH.—Under the auspices of the Loughborough auxiliary, the Rev. J. Lemon, of Leicester, has delivered the first of a series of historical lectures at Barrow-on-Soar, Mountsorrell, and Sheepshead, Leicestershire. The subject assigned to him was "The Church of England" from the planting of Christianity among the Saxons to the death of Wyclif. In bringing his lecture to a close he briefly and vividly described the sad decline of the spiritual life of the Church, the ignorance, greed, corruption, debauchery, and profligacy of the clergy, and the great work John Wyclif did as the preacher of righteousness and truth and the herald of the Reformation. The attendance was fair at Barrow, and very good at Mountsorrell, and Sheepshead. Mr. Lemon has also delivered his lecture to the London-road Congregational Church Literary Society, Leicester. In every case he has had attentive and appreciative audiences.

QUORNDON, NEAR LOUGHBOROUGH.—On Monday, the 11th, Mr. Hipwood lectured in the Baptist Schoolroom, which was well filled by a very attentive audience. The subject was "Nonconformity under the Stuarts." The chair was occupied by

Mr. S. B. Smith. Much interest was manifested throughout.

ARNESBY.—Mr. Hipwood lectured in the Baptist Chapel in this village on Tuesday, the 12th, on "The Principles, Objects, and Operations of the Liberation Society." There was a good attendance of the Arnesby friends, but various circumstances prevented people from neighbouring villages being present. The lecture was well received.

SHELLEY.—On Feb. 13 the Rev. W. Thornbeck, of Marsden, lectured, the Rev. R. Pool in the chair. There was, says the *Huddersfield Examiner*, a good attendance.

EARLSHEATON.—The *Dewsbury Reporter* notices a lecture at this place by the Rev. F. G. Collier, the Rev. W. T. Moreton presiding. Here, also, there was a good attendance.

HANGING EATON.—At this place, on the 13th, Mr. Collier again lectured, Mr. S. Greenwood in the chair.

DULWICH.—The *South London Press* says that the Rev. J. M. Camp, South London agent of the Liberation Society, delivered a lecture on Wednesday evening, at the schoolroom connected with the Baptist Chapel, Lordship-lane, Dulwich, on "Dis-establishment demanded in the Interests of Justice, Religion, and Social Peace." A cordial vote of thanks to the lecturer and to the chairman, the Rev. H. J. Tressider, concluded an interesting and instructive evening.

ECCLIESIASTICAL MISCELLANY

In upwards of thirty places of worship connected with the Church of England, in Manchester and Salford, special services were preached on Sunday evening in repudiation of the doctrine of a sacrificing priesthood.

THE SALE OF LIVINGS.—The Archbishop of York will move an address in the House of Lords on Tuesday, March 5, praying Her Majesty to issue a Royal Commission to inquire into the practice as to the sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses if any are found to exist.

THE RECTOR'S RATE AT FALMOUTH.—A rule nisi was granted by the judges of the Queen's Bench on Thursday against the Mayor and Corporation of Falmouth to show cause why a mandamus should not be issued requiring them to levy a rate in the borough for the rector, in accordance with the provisions of an Act of Charles II. At a great meeting of ratepayers held yesterday, it was resolved to support the local authorities in opposing the rector, and open a subscription to protect them against loss.

THE CEYLON DISPUTES.—The *Pall Mall Gazette* is informed that a satisfactory arrangement has been arrived at between the Bishop of Colombo and the Church Missionary Society with regard to the matters in dispute between them; but the authorities of the Tamil Coolie Mission have declined to endorse the action of the committee in Salisbury-square.

THE GLASGOW HERESY CASE.—The Rev. Mr. Thomson, Moderator of the United Presbyterian Presbytery, preached on Sunday in the Queen's Park Church, Glasgow, and announced to the congregation the suspension by the Presbytery of their pastor, the Rev. Fergus Ferguson, for alleged heresy. The announcement was received with hissing and a general expression of dissatisfaction on the part of the congregation.

ST. JAMES'S, HATCHAM.—We have the highest authority for saying that matters with regard to St. James's, Hatcham, have been now definitively settled, and on a basis somewhat different from that which we announced last week. Mr. Tooth has finally decided upon severing his connection with the parish, and has placed his resignation in the hands of the Rev. Malcolm MacColl, the present curate-in-charge. The Bishop of Rochester has appointed a successor to Mr. MacColl at St. Augustine, Bermondsey, and it is anticipated that in the course of two or three weeks matters will be so arranged that Mr. MacColl will be at liberty to resign that incumbency and be forthwith instituted vicar of St. James's, Hatcham.—*John Bull*.

THE FREE CHURCH OF ENGLAND.—The London correspondent of the *Manchester Guardian* says:—"The spread of the religious community which calls itself the Free Church of England is, I am told, alarming the bishops, and it was one of the subjects which engaged the attention of their lordships in Convocation on Thursday, when they sat all day with closed doors. The community some time ago developed an episcopate of its own. One of the most prominent of its 'bishops,' who is an ex-Congregationalist minister, officiates regularly in his chapel in a western suburb in lawn sleeves and the other insignia of an Anglican prelate. He fraternises with the Dissenting ministers of his neighbourhood, and seems to be received among them as at least *primus inter pares*. He is styled 'right reverend,' and it seems, as is not to be wondered at considering the abundance of retired colonial bishops who are to be found everywhere, that some good Churchmen have been imposed upon by such a capital imitation. The worst of this, from the Anglican point of view, is that these Free Churchmen got hold of an American bishop, from whom they derive unquestionable orders. Between the Romanists on the one hand and these Evangelical rivals on the other, the bishops are certainly to be commiserated."

THE CHARGE OF HERESY AGAINST A SCOTCH PROFESSOR.—Professor Robertson Smith has answered the libel against him prepared by the Free Presbytery of Aberdeen. He points out that

there are three distinct charges made in it. He admits the relevancy of the first, which in effect is that he would be liable to the censure of the Church if it were proved that he had published opinions contradictory to the teaching of the Church's standards. He denies, however, that the second and third are relevant; the second being that he has published opinions of a dangerous and unsettling tendency in their bearing on the doctrines set forth in the Scriptures and the Confession of Faith; and the third, the publishing of writings tending to disparage the Divine authority and inspired character of these books of Scripture that he has brought under criticism. These two charges he maintains to be irregular and incompetent, and he insists on a thoroughly scientific investigation into the writings complained of, submitting that no man is entitled to condemn him "simply because he does not understand how I can be right." The question came before the Presbytery on Thursday, when Principal Brown moved:—"That the whole three charges of publishing opinions contrary to the Confession of Faith, of publishing doctrines of an unsettling tendency, and rashness in statements in his published writings, be found proven." He deplored the line of criticism which Professor Smith had adopted, and pointed out at great length that his views on inspiration, revelation, and other cardinal doctrines had advanced beyond the limits of the Confession of Faith. A long discussion took place as to whether the charges should be lumped or discussed separately, and ultimately the latter course was adopted, which will lead to every separate count being fully entered into. It is expected that many days will elapse before judgment is given.

CANON LIDDON AND NONCONFORMISTS.—The Rev. Samuel Minton sends the following extract from a letter addressed to him by Canon Liddon:—"Let me thank you warmly for the closing words of your letter. Would that we could be spared the horrors of this war which seems imminent, and for which, as far as I can see, no moral justification can be given. As you may know, I am a very decided 'High Churchman,' and have been so all my life; but I have had to confess to myself that in this great question the English Dissenters have been more loyal to the cause of truth and righteousness than we of the Church of England. Certainly they have not been embarrassed by any supposed necessity of supporting a Conservative Government in power, whatever it might do; but, on the other hand, they have been evidently animated by much loftier aims and feelings than that of merely opposing it—a motive which I never hear attributed to them without some indignation. Alas! we English had a splendid opportunity eighteen months ago of freeing those poor oppressed people from the yoke of their cruel oppressors without shedding blood (for Turkey would never have opposed England and Russia), and, at the same time, of placing the best of barriers against Russian ambition in the Danubian provinces, in the shape of young, emancipated, and progressive races, warmly devoted to ourselves as the champions of their liberty. Instead of this, we have handed over to Russia the task of freeing them at a vast cost of blood and treasure, and now it seems we are going to fight her out of sheer jealousy at the completeness of her success. It is a terrible outlook, unless, through God's mercy at this last moment, events should take an unexpected direction."

DEAN STANLEY ON THE "POPE OF ROME"—Last night the Dean of Westminster addressed a crowded congregation at the Union Chapel, Compton-terrace, Islington, on "The Popes of Rome." He was, however, so indisposed during the evening that he had to pause in the delivery of his lecture, and the concluding portion of it was read by the Rev. Dr. Allon. The dean said he did not desire to speak of either the late or the future Pope, because the former had so recently passed away, and as to the latter there was still great uncertainty. Treating the Pope as an historical office, he said there were points connected therewith which were of interest to every Christian—Roman Catholic or Protestant, Churchman or Non-conformist. The Pope could be considered, first, as the representative of many customs of Christian antiquity; secondly, as the representative of the ancient Roman Empire; thirdly, as an Italian prince and bishop; fourthly, as the Pope, or chief oracle of the Roman Church; and fifthly, as the head of the ecclesiastical profession of Western Europe. The Pope had had the character of an Italian prince and bishop for many centuries, and was such a prince and bishop as the Bishop of Durham or the Mitred Abbot of Westminster had been. But whereas these and similar prince-bishops had disappeared, the Pope remained. Since 1870 he had lost the dominion over a large portion of his territory. He was still, however, the Sovereign Prince over the Vatican, such as was the Prince of Monaco, and had his guards and ambassadors. Referring to the election of the Pope, the Dean said that in the early days that election was in the hands of the populace, and in the fourth century it was conducted with such violence as to cause bloodshed. Since the twelfth century it had been conducted by the College of Cardinals. The title of Pope originally was not confined exclusively to the Bishop of Rome, but belonged to all the teachers. It was afterwards applied to all bishops, and in the seventh century it dropped from the other Western bishops, remaining only with the Bishop of Rome. The claim of the Pope to infallibility was conceded by a large part of

Christendom. He, however, became Pope simply by the election of the College of Cardinals, and he really need not be a clergyman to be elected by them. In fact, on two occasions laymen had been elected Popes, and those who imagined that the Pope inherited his office by virtue of episcopal succession laboured under a great mistake.

THE LATE POPE AND THE PAPAL CONCLAVE.

The ceremony of placing the remains of the late Pope in their temporary resting place in the Basilica took place on Wednesday evening, and lasted from six o'clock until a quarter to nine. A *Standard* telegram, describing the ceremony, says that the body of the Pope was carried from the chapel in which it had lain in state round St. Peter's, the church being dimly lighted by a few torches, and funeral dirges were chanted as the procession moved along. In the chapel of the choir the body was deposited in the first of three coffins, with a bag containing the late Pope's coinage, and a parchment record of his life. The triple coffined remains were then raised by pulleys to the appointed spot over the door, the aperture was closed by masons, and the ceremony was at an end.

A requiem mass for the soul of the late Pope was performed in the Sistine Chapel on Thursday, and attended by nearly all the cardinals, the members of the Diplomatic Body, and many Italian nobles. A similar service was held at Notre Dame, Paris, attended, among others, by Mdma. MacMahon, Queen Isabella, and a large number of Senators and Deputies. Neither the Senate nor Chamber of Deputies met.

Saturday was a day of general mourning in Rome. The Court of the Quirinal and all high functionaries of the Italian Government assembled at the Pantheon to attend a solemn requiem mass for the repose of the soul of the late King Victor Emmanuel, and the Court of the Vatican, the Sacred College, and the high officials of the Pontifical Government attended in the Sistine Chapel a solemn requiem mass for the repose of the soul of Pius IX.

The Conclave was formally shut in at half-past six o'clock on Monday evening, the Cardinal Chiefs of the Order and the Governor of the Conclave having previously ascertained that all communication with the outer world was closed. The total number of cardinals present is sixty-one. They will meet every morning at ten o'clock in the Sistine Chapel to give their votes, and a second ballot will be held at four o'clock in the afternoon. Their "caves" are situated on the three storeys of the Vatican overlooking the Court of St. Damasus. Each cardinal is assigned three chambers, one for his own use, the second for his secretary, and the third for a domestic.

Speculation in reference to the election is endless. According to one account it is probable that none of the prelates mentioned as having chances of election, such as Pecci, Panbianco, Franchi, and Di Pietro, will be selected, and that the choice of the Conclave may fall upon a secondary member of the Sacred College, such as Caterini or Consolini, who do not represent the extreme views of either party. None of the foreign cardinals have any chance. Another report is that a coalition of thirty-four cardinals has been formed to support the candidature of Cardinal Bonaparte to the Papacy. He is, it is said, warmly supported by men who have come from France, such as M. Veuillot, as a means of giving strength to Clericalism and Bonapartism united in France. In the Conclave a third, plus one, can check a majority, a little more than two-thirds being required for election. The Intransigentes, amounting to one-third, may therefore prolong the election longer than is expected.

Both Spain and Austria, it is believed, have decided to exercise their right of veto in regard to the decision of the Conclave; France will do the same.

A weekly publication is announced entitled "Social Notes," under the directing editorship of Mr. S. C. Hall. Its purpose is to consider and discuss the several social topics that agitate or interest the public mind; and to do so by the aid of eminent writers, social reformers, and advocates of social progress, who will be accepted as authorities.

The Archbishop of Canterbury has promised to preside at the annual public meeting of the Christian Evidence Society to be held at Willis's Rooms. A course of sermons has been arranged by the society, to be delivered at St. James's Church, Piccadilly, on the Sunday afternoons after Easter. The following have already agreed to preach:—Canon Farrar, Archdeacon Hannah, Professor Wace, Canon Norris, and the Bishop of Carlisle. A course of sermons is now being delivered in connection with the Christian Evidence Society on Sunday evenings, and arrangements are being made for a series of "Conferences" on Sunday afternoons in Lent, and for a course of four sermons on "The Argument from Prophecy" at St. Michael's, Paddington. Lectures are also being given for the society on Sunday evenings by Mr. B. Harris Cowper, the Revs. Prebendary Row, Professor Lorimer, G. Henslow, and Dr. Rigg, and the society is also actively at work in Bethnal-green, Stepney, the Borough, and other districts in London, besides carrying on work in various provincial towns.

WORKING GIRLS' INSTITUTES AND HOMES.

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Mr. FRANCIS PEEK.

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Mr. CHARLES ERNEST TRITTON. Mr. SAMUEL H. MORLEY.
Mr. WILLIAM GAGE SPICER.

The Committee have made the following arrangements in connection with the OPENING of the first Institute, "THE OLD PALACE," ST. LEONARD STREET, BROMLEY-LE-BOW, on TUESDAY, February 26th:—

A DEVOTIONAL MEETING at Three o'clock in the Afternoon, at the Institute; after which friends can view the Home.

A PUBLIC MEETING, at CANNON STREET HOTEL, in the Evening, at Seven o'clock, when the Right Hon. the Earl of SHAFTESBURY, K.G., will preside.

The Right Rev. Bishop CLAUGHTON, D.D., Archdeacon of London, the Revs. R. C. BILLING, B.A., JOHN KILNER, CHAS. H. KELLY, W. M. STATHAM, JOHN CLIFFORD, M.A., WILLIAM TYLER; Sir CHAS. REED, JOHN MACGREGOR, Esq. (Rcb Roy), and Captain J. SMITH will take part.

The need of suitable places of resort for working girls of the poorer class, thousands of whom spend their leisure in the streets or in places having still greater moral dangers, has only to be known to secure for this work the sympathy of Christian friends. Only those who have given attention to the subject have any correct idea of the vast number of young women who need this help, inasmuch as they have no home but an unattractive lodging to go to when their work is done.

SUBSCRIPTIONS are much NEEDED, and will be thankfully received by the Treasurers, 1, Coleman-street, E.C. Cheques crossed City Bank.

ALEXANDER MCARTHUR, } Treasurers.
JAS. E. VANNER, }
PASCOE FENWICK, Hon. Sec.

DISESTABLISHMENT.

SPECIAL LECTURES

AT THE

MEMORIAL HALL, LONDON.

TUESDAY, MARCH 5TH. Subject:—The religious protest against Establishment. By the Rev. J. BALDWIN BROWN, B.A.

Chairman—S. D. WADDY, Esq., M.P.

TUESDAY, MARCH 12TH. Subject:—The case for Disestablishment in Scotland. By the Rev. G. C. HUTTON, D.D., of Paisley.

Chairman—Professor BRYCE.

TUESDAY, MARCH 19TH. Subject:—Methods of Disestablishment and Disendowment. By FREDERIC HARRISON, Esq.

Chairman—The Hon. LYULPH STANLEY.

Commence at Half-past Seven p.m. No Tickets required.

EAST FINCHLEY CONGREGATIONAL CHURCH.

Rev. S. WARDLAW McALL, M.A., Minister.

The OPENING SERVICES in connection with the above-mentioned Church will (D.V.) be held as follows:—

On THURSDAY, March 14, 1878,

TWO SERMONS will be preached, in the Morning by the Rev. R. W. DALE, M.A., D.D., of Birmingham,

And in the evening by the

Rev. NEWMAN HALL, B.A., LL.B.

Morning Service at 12 o'clock. Evening Service at 6.30 o'clock.

Between the Services a Dejeuner will be held in the East Finchley Lecture Hall, HENRY WRIGHT, Esq., J.P., will preside.

Tickets, price 5s. each, may be obtained of Mr. Harris, Chemist, High-road, Finchley; Mr. Morley, 70, Upper-street, Islington; Mr. J. Owen, 51, Holloway road; Mr. D. C. Mackinnon, Secretary Building Committee, Fortis-green, Finchley, N.

A special Train will leave Broad-street for East-end Finchley-station, on Thursday, March 14, at 11.15 a.m., calling at all intermediate stations, and arriving in time for the Morning Service. There is also a train leaving Moorgate-street at 11.20, and King's-cross at 11.32. The New Church is three minutes' walk from East-end Station.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY, 13, Blomfield-street, London Wall, E.C.—The Rev. J. BALDWIN BROWN, B.A. (Chairman of "The Congregational Union"), will preach the ANNUAL SERMON at PARK CHAPEL, ARLINGTON ROAD, CAMDEN TOWN, on TUESDAY EVENING, Feb 26, 1878.

The Introductory Service will be conducted by the Rev. JOSHUA C. HARRISON. To commence at Seven o'clock.

DR. WILLIAMS'S SCHOLARSHIPS.

DR. WILLIAMS'S TRUSTEES ANNOUNCE TWO VACANCIES in the UNIVERSITY of GLASGOW at the close of the present Session.

Also, THREE DIVINITY SCHOLARSHIPS, £50 each, tenable for two years, open to graduates.

For particulars apply to the Secretary, at Dr. Williams's Library, Gra'to -street (Gower-street), W.C.

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NOTICE.—A NEW EDITION of MUDIE'S LIBRARY CATALOGUE is now ready, price One Shilling and Sixpence, postage free. Revised Lists of the principal New and Choice Books lately added to the Library, and of Surplus Copies withdrawn for Sale at greatly reduced prices, are also ready, and will be forwarded on application.

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The Nonconformist.

WEDNESDAY, FEBRUARY 20, 1878.

THE WEEK.

THE relations between Russia and England have become less menacing, and Her Majesty's Ministers have given fresh proofs of their want of capacity and common-sense. They have, as Mr. Bright says, gone on from blunder to blunder. The threat of anchoring our fleet in the Bosphorus, opposite to Constantinople, was not carried out. It stopped short at Prince's Island, some ten miles from the Turkish capital, and the proposed entry of Russian troops into Constantinople was deferred. The British Government now became uneasy as to the safety of our ironclads, and in a despatch to St. Petersburg last Wednesday expressed a hope that there would be no movement of Russian troops "towards Gallipoli, or of such a nature as to threaten the communications of the English fleet," which would be regarded at home as compromising its safety, and might involve serious consequences. Meanwhile, the fear of a Russian advance upon Stamboul brought about another change. Our ironclads were removed to Mudania Bay, some forty miles from the Ottoman capital, thus showing the hollowness of the pretence that they were sent to protect British subjects. The anchorage there has not been found to be good, and the fleet has started afresh to find another resting-place in the Sea of Marmora, and is at present at Touzla, fifteen miles from the Golden Horn. While in England there has been a fever of excitement, the Government of St. Petersburg take these things very complacently. They have given no orders for the Russian forces to overstep the neutral zone at the outer defences of the Turkish capital, but they have given assurances to Lord Derby that Gallipoli will not be occupied by their troops. To the world at large their policy appears forbearing and magnanimous, and the action of our Government in turns aggressive, vacillating, and ridiculous.

In entire contrast to the feverish and spasmodic policy of the British Cabinet—which, it is to be noted, has not been supported by any other Power of Europe, all of which have declined to send ships of war through the Dardanelles—is the speech delivered by Prince Bismarck at yesterday's meeting of the German Parliament. With studied calmness, frankness, and cynicism, he declared that there was nothing in the substantial objects sought by Russia, which she had been "pursuing for centuries," that required the intervention of Germany, and he was not disposed to jeopardise "a sincere and mutually profitable alliance" without real necessity. An empire situated in the midst of Europe had better, he said, be cautious at such a time as this. Germany was no doubt strong; "but only if their own independence, their own interests were at stake, should he advise the Emperor to unsheathe the sword." But as a matter of fact no foreign Government had asked Germany to turn against Russia in the present crisis, and he was still in hopes that peace would be maintained. Prince Bismarck went on to say that Germany had no wish to act as arbiter in the pending conflict:—

All her ambition was confined to the modest task of a broker who settled a bargain between different parties. His experience had taught him that two States, when left to settle a delicate affair alone, were easily led to quarrel; while the co-operation of a third party not only exercised a wholesome influence, but also kept flagging negotiations up to the mark. On the most friendly terms with Russia and Austria, Germany enjoyed the further advantage of having no one interest, excepting the pacific rivalry of trade, which could bring her in opposition to England. This lucky circumstance would enable Germany to mediate between England and Russia were England and Russia to wish for her intervention. The three Emperors' alliance, if so it might be called, was based, not upon written engagements, but upon the personal sympathies existing between the three Emperors and the long and intimate relations between the Ministers advising them. Whenever a difficulty arose between Russia and Austria Germany avoided siding with either, for fear that the tie might snap. But, after all, however strong the

three Emperors' alliance might be, it could not be strong enough to induce any of the three participants to sacrifice important national interests *pour les beaux yeux* of another Power.

The German Chancellor recognises the importance of the Dardanelles, it being of great moment what Power should hold those Straits, but that was a matter to be considered by the signatory Powers. He thought the question whether men-of-war should henceforth be allowed to pass the Dardanelles in time of war, though a grave matter in itself, was hardly calculated to shake the peace of Europe. With Austria the Berlin Cabinet is, says Prince Bismarck, on excellent terms, and the two Emperors have real confidence in each other; but he did not hold out much prospect that the policy of Austria would receive German support in the coming Conference. Altogether the speech of the German Chancellor is a wet blanket upon the ambitious and dangerous projects of Lord Beaconsfield.

While Count Andrassy, the Austrian Chancellor, maintains a discreet silence, Prince Auersperg, the Minister President of the Reichsrath, has been giving explanations of the policy of Austria simultaneously with the declarations of Prince Bismarck, but with more reserve. He stated that the Government of Vienna was in possession of the terms of the preliminaries of peace, but knew nothing of any secret treaty between Russia and Turkey. The Austrian Cabinet had declared that it could not recognise the validity of any conditions affecting Austro-Hungarian interests, or involving the alteration of existing treaties, without consent of the other signatories. Some of the stipulations of the treaty of peace were not, however, consonant with the interests of the Monarchy. This reservation, he said, referred to the position of the Christians, not however to those points which have in view the amelioration of the position of the Christians in the East, but to such provisions of the bases of peace as might involve a shifting of the balance of power in the East to the detriment of the Monarchy. In short Austria, unlike England, reserves herself till international negotiations have been commenced, and will defend her interests in the Congress. Reports from Vienna entirely deny that there is any present thought of a mobilisation of the army, or of an occupation of Bosnia and Herzegovina.

The speeches delivered by Prince Bismarck and Prince Auersperg alike contain the assurance that a Conference or Congress will be held, probably at Baden-Baden, in which case the German Chancellor will preside. The time is not yet fixed. Prince Bismarck spoke of the first fortnight in March as the probable date, and the Cabinet of Vienna lays great stress on the importance of an early meeting of the Congress. Russia, it appears, wishes for further delay, so as to complete the peace negotiations at Adrianople, which began on the 16th inst., and have met with unexpected obstacles. The Porte is, it appears, by no means disposed to accept everything Russia proposes. A telegram from Vienna says:—

There seems to be a strong impression in St. Petersburg that the meeting of the Powers might react on the negotiations at Adrianople, delaying, or eventually even foiling them. Although the objections raised by the Turks to the interpretation given by General Ignatieff to the first clause of the preliminaries could scarcely surprise anyone aware of the importance of that point, which indirectly involves the whole question of Ottoman dominion in Europe, still that resistance seems to have come unexpectedly to the Russians, who deemed the Turks in all respects, moral and military, broken down; and their masters now seem inclined to attribute this altered attitude to the hope aroused by the proposed Congress, which, were they too hard pressed, might be taken advantage of by them as a last resource to make an appeal to assembled Europe.

Though there must sooner or later be a meeting of diplomatic representatives of the signatory Powers to review the terms of peace between Russia and Turkey, and settle the Eastern Question with the general sanction of Europe, the Congress will probably be later rather than sooner.

Lord Beaconsfield's Government may be accused at one time of bluster, at another of vacillation; but they are consistent and resolute in spending the national resources. All

our dockyards are in a state of activity, completing ships and heaping up the deadly instruments of destruction after a fashion unknown since the time of the Crimean war. We are told by one of their own organs that "it is fully expected that a large proportion of the six millions voted by Parliament will be expended within the prescribed period—that is, before the 1st of April." We dare say a considerable part of the vote was wasted in useless expenditure before it was granted. But be that as it may, by the 1st of April we shall know what we have got as an equivalent for our reckless outlay, and when the Chancellor of the Exchequer calls upon the House of Commons to provide for the ways and means, the nation will probably awake to the fact that it has been under an egregious delusion in supposing that its interests have been really served by all this fuss and expenditure, and that six millions have been wasted to hide the failure of Lord Beaconsfield's sensational policy.

The news from Greece is conflicting. The insurrection in Thessaly has become serious, notwithstanding the withdrawal of the Greek regular army. Hosts of volunteers flock over the frontier, and the Turkish forces, which are being frequently reinforced, are so demoralised as to be unable at present to make head against the insurgents and their allies. Should the successes of the Thessalians continue, it will be impossible for the Government of Athens to abstain from taking part in the conflict, and very difficult for the Great Powers again to intervene.

On Monday evening the Conclave was secluded from the outer world, and will not emerge from the Vatican till a new Pope has been chosen. The large number of sixty-one Cardinals will take part in the election, which may perhaps be completed speedily. A telegram from Rome says that the smoke issuing from the stove where the voting papers are burnt was perceptible yesterday afternoon, from which it is inferred that the Conclave has taken its first vote, and that no cardinal obtained the necessary majority—viz., forty-one votes. There does not seem to be any probability that a foreign cardinal will be fixed upon, but that the choice of the Conclave will lie between Cardinals Pecci, in favour of a compromise; Bilio, the author of the Syllabus; Franchi, Prefect of the Propaganda; and Bonaparte, the favourite of the French Ultramontane party. The general opinion inclines in favour of the election of a moderate man as the successor of Pius IX., which would have the effect of preventing either of the Catholic Powers from exercising their right of veto, and the Italian Government from taking up a position of decided antagonism to the new occupant of the Papal chair.

Elsewhere we give as full a report as our space will allow of Friday night's debate on Mr. Osborne Morgan's resolution on the Burials Question. Both sides mustered strongly at the division, which showed a majority of only 15 against the proposal, being a falling off of 16 votes as compared with 1876, when the majority against the hon. member for Denbighshire was 31. The numbers would have been more equal on Friday night but for the absence of many Liberals from illness and other unavoidable causes. As it is 252 members of the House of Commons (including pairs) declared last week in favour of a free churchyard, and these include a considerable portion of the Irish Liberals. It seems that the committee of the Church Defence Institution are "greatly encouraged" by the result, because there is a majority of 71 in the English constituencies against Mr. Morgan's motion. They are welcome to all the consolation which can be derived from this fact, but will find that such fine and ingenious distinctions will avail nothing whenever a majority of members of the House of Commons are ready to ratify the decision of the House of Lords. It may be well for the Liberation Society, but not for the Church, that the settlement should stand over till after another general election.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The Vote of Credit passed through committee on Friday night without a word of comment; and, indeed, even without the knowledge of many hundreds of hon. members who had just voted on Mr. Osborne Morgan's resolution, and were chiefly concerned to be in the first flight of the race for cabs. On Thursday, however, when the bill had gone through an earlier stage, there was—not a debate, but what may perhaps be more accurately described as one speech and a series of expostulations. The speech was made by Mr. Edward Jenkins, and the expostulations came from all sides of the House.

It was, not unnaturally, a surprise to members generally to find that after seven days' steady debate, and after the Vote of Credit had come before the House under the guise of two committees, it should yet present itself in a form which made possible fresh debate. The forms of the House of Commons are peculiarly designed to prevent precipitation of decision. But in the case of a money bill this tendency is exaggerated to a bewildering degree. The Vote of Credit, for example, has been before the House in at least half-a-dozen forms, on any one of which it might have been rejected. On Thursday night, having gone through Committee of Supply, and through Committee of Ways and Means, it came up in the shape of a bill, the second reading of which the House was invited to agree to. Members who had prepared speeches, and had not found an opportunity of delivering them, had by this time abandoned all hope, and regarded their speeches as being as good as lost. Amongst these disappointed orators was Mr. Edward Jenkins, who throughout the debate had made several attempts to "catch the Speaker's eye." Finding on Thursday night that the Vote of Credit was before the House again in the form described, he privately consulted the Speaker as to his right to make a speech. The Speaker, regretfully, it may well be imagined, admitted that the right was indisputable, and accordingly, as soon as the orders were called on, Mr. Jenkins rose and delivered one of those unfortunate speeches with which from time to time he injures his own prospects in the House of Commons. There may or may not be a considerable measure of truth in his criticism. In this particular instance I think that his remarks were not without foundation. After prolonged and delicate business negotiations, it is more than probable that the parties thereto have committed errors of judgment, which an outsider may, after the event, unerringly indicate. Mr. Jenkins unfortunately manages to throw, not less into his choice of words than into his manner of delivery, something to aggravate his hearers, and does injury to his arguments and his cause. A legislative body would be more than human if it could placidly regard a comparatively new member standing out in its midst and impartially condemning both sides and all parties. This Mr. Jenkins did for the space of nearly half-an-hour, leaving at the end of his speech the impression that there was only one sensible, prudent, and able man in the House of Commons, and he was the junior member for Dundee.

Apart from his strong language and unfortunate manner, Mr. Jenkins's interposition was, at the moment, unwelcome, even to those who had most staunchly urged opposition to the Ministerial measure. Member after member rose to condemn this untimely prolongation of a struggle twice settled by overwhelming majorities. Amongst these was Mr. Gladstone, whilst Mr. Forster went so far as to say that if Mr. Jenkins carried out his intention of dividing the House, he for one would vote for the Government. Mr. Jenkins had, however, obtained his object when he had made his speech. He had threatened that unless the Chancellor of the Exchequer made what he (Mr. Jenkins) should regard as "a satisfactory statement," he would divide on the second reading. Sir Stafford Northcote, with a quiet contempt foreign to his character, declined to make any statement at all, except to protest against the personal imputation of want of candour which the hon. member had brought against himself. So, in the end, the second reading passed, only Sir George Campbell raising the least protest to the question put from the chair.

Mr. Jenkins had nevertheless opened the flood-gates of talk, and though the House was unanimous in its determination not to hear, there was at least one other member who was determined to talk. This was Lord Robert Montagu, who has a loud voice and a mission. This mission is to denounce Russia, the head of which State, as everybody knows, is

also the principal supporter of a Church which would rival that Lord Robert serves with the fervour of a convert. When the discussion appeared to be drooping under the persistent fire of interruption from all the benches, Lord Robert rose, and was received with a howl of despair. To this he paid no attention, being in fact used to it. Shouting at the top of his voice and wildly gesticulating, the noble lord went on to denounce Russia, and incidentally described the Czar as "a tyrant." It was quite affecting to observe Stafford Northcote rise as this word reached his ear, and enter a protest against "the insult offered to a friendly sovereign." For many weeks, in fact since Parliament met, we have heard from the Treasury Bench words which lead to inferences more hurtful than that uncompromisingly spoken by Lord Robert Montagu. Neither Mr. Cross, Sir Stafford Northcote, nor even Mr. Hardy, has gone so far as to call the Czar a liar, or to denounce him as a man of systematic duplicity, it is true; but it would not be possible to draw any other inference from their declarations. Still, they have avoided the use of bad language, and accordingly, when Lord Robert Montagu fell into the fatal error of calling a spade a spade, he was called to order by Her Majesty's Government. Almost in the same breath the irate lord had offended against the proprieties in another direction, having spoken of certain gentlemen in the House as "hypocritical lovers of liberty." To this Mr. Gladstone, who is quick to take imputations to himself, objected, and Lord Robert, under the direction of the Speaker, withdrew both remarks, though, as he said, it was with the intention of "substituting any synonym that better pleased the House."

This outburst upon the usual issue occupied the earlier hour of the sitting, and thereafter some dozen of gentlemen devoted themselves to discussion upon the County Government Bill introduced by Mr. Solater-Booth. The subject would under no circumstances have proved an attractive one; the gentlemen who have made it their own not adding the graces of oratory to profundity of information. But just now men can talk or think of nothing but the war crisis, and so when Mr. Stansfeld got up to move an amendment and to deliver a speech which showed thorough mastery of the intricate subject, members with one accord went off to dinner. It was the same on Friday night when Mr. Osborne Morgan brought on his resolution for the settlement of the burials difficulty. As this subject is fully dealt with in another column I shall not do more than state, as being a fact within my personal knowledge, that if the Government did not initiate the attempts to "count out," the Conservative party did all they could to make it a success. On both occasions it was a Conservative who called the Speaker's attention to the numbers present, and as soon as the House was cleared for the count the few Conservatives who happened to be in the House quietly stole out so as to reduce the numbers. Only two members of the Government were present, the Chancellor of the Exchequer and Lord John Manners, the noble lord having had committed to him the duty of watching the debate during the absence of the chief. But this abstention from one front bench was not compensated by a full attendance on the other, Mr. Bright having the front Opposition bench to himself for the greater part of the sitting. Of course, on the eve of the division the House filled, and became even crowded. But, to the experienced eye, the predominance of white neckties testified that the debate had been one which suggested to at least four-fifths of the members that they might accept invitations to dinner. They were bound to vote, as a strong whip was out on either side; but they did not care about sitting through a restatement of familiar arguments on a subject which is practically settled.

To-night the House of Commons has been occupied in listening to speeches of hon. members who are familiar with the details of county government, the audience being, to tell the truth, chiefly composed of other hon. gentleman who had speeches ready, and which they waited for an opportunity to deliver. The Eastern difficulty has been only alluded to in questions and answers. Two motions, one in the Lords and the other in the Commons, calculated to bring on a debate were postponed by request. The general impression to-night is that after all peace will prevail.

The annual report of the Inland Revenue Board shows that the quantity of tobacco cleared for consumption in the United Kingdom in the year 1876 was equal to 11b. 7½oz. per head of population. In 1841 the quantity was under 14oz.; in 1851 it was a quarter of an ounce over 11b.; in 1861 it was 11b. 3½oz.; and in 1871 it was 11b. 5½oz.

Correspondence.

MR. GORDON, OF THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

SIR,—By the kindness of many friends in many places, and by generous leave of my committee, I sail, in a very few days, for America and Canada, and, please God, I hope to come back strong, and better than ever fitted for effective service. Let me thus say good-bye to yourself and a host of friends, and add that, if there is any personal visit any friend would like me to make, or personal message to carry, I shall be very glad if they will write here at once, or even later, and my good wife will send it on. "Finally, brethren, farewell,"

Yours,

JOHN HENRY GORDON.

Crawford Lea, Darlington, Feb. 16, 1878.

MR. COWEN, M.P.—A PROTEST AND A CRITICISM.

To the Editor of the Nonconformist.

SIR,—The recent great Parliamentary conflict has been marked by some strange incidents, and has exhibited certain of our senators in a new, if not an attractive, light. Many an earnest Liberal has been deeply pained to note the fact that Mr. Cowen has severed himself on the great question of the day from his political friends, and has gained the applause of the narrowest and most bigoted Tories by his eloquent diatribe against Russia and the advocates of neutrality and peace. If his words have any meaning, they would seem to imply his belief not only that our national interests are at stake, but that our national existence hangs somehow on our adherence to what Mr. Courtenay well called "the exploded tradition of the integrity and independence of Turkey"! Mr. Cowen tells us that at the present crisis we are to lay aside all party distinctions. We are to become a political "happy family," remembering only that we are Englishmen who, of course, as such, are bound to hate Russia, love Turkey, and swear by Lord Beaconsfield; and, moreover, meekly submit, in the patience of heroic patriotism, to a taxation of six millions. Not the loftiest aristocrat could speak with more superlative contempt, than does the Radical member for Newcastle, of those who object blindly to part with their hard-earned money at the bidding of a Beaconsfield. Such is Mr. Cowen's idea of patriotism! No wonder that Mr. Gathorne Hardy and his followers, true to their instincts, loudly cheered such sentiments proceeding from such a quarter; and that, on the other hand, they were listened to in regretful silence, or with half-suppressed indignation, by the occupants of the Liberal benches. I feel constrained, with your permission, to ask Mr. Cowen and the handful of Liberals who voted with the Government, one or two pertinent questions. Can they, or anybody else, Whig, Tory, or Radical, inform me what injury Russia, with all her faults, has ever done to England, or purposed doing, that we are to treat her as our foe? On the contrary, is it not a fact that, without any provocation from her, we have for years persistently defamed and injured Russia? Witness the Crimean war, which even Mr. Cowen says he will not affirm was "just or necessary." As to Turkey, Mr. Cowen admits (I quote his very words) "that the Ottoman Government contains nearly every evil that could belong to a civil Government. In times of peace it has been too weak or too apathetic to make itself well respected, and in times of excitement it has enforced its influence by a spasmodic exercise of authority, sometimes cruel, often suspicious, and not unfrequently sanguinary. Industry has been discouraged and trade has been looked upon with contempt; taxation has been little better than legalised plunder, and the whole administrative system of the pashas has been hopelessly corrupt." Such is Turkey according to Mr. Cowen. I venture to ask, is it the duty of an English patriot, justly proud of his fatherland, its constitution, and government (in contrast to the picture Mr. Cowen has painted), to uphold a Power so utterly corrupt, and to insist that in spite of its crimes and misdeeds, its territory shall remain intact?

Mr. Cowen, with an air of injured innocence, seems to complain of his fellow Liberals, who refuse to join in the hue and cry against Russia, as if they were guilty of intolerance towards anyone who differed from them. Is not the boot on the other leg? It is incredible that he can be ignorant of the fact that the party with whom he has temporarily allied himself, have, during the last fortnight,

at public meetings been utterly intolerant of every speaker and sentiment opposed to their own views, and have by sheer brute noise and violence drowned the voices of protesting Liberals. I hereby challenge Mr. Cowen and his Tory friends to name a single meeting where the advocates of neutrality and peace have been guilty of such unworthy conduct towards their pro-Turkish antagonists.

And here I would thankfully express my conviction that the bulk of the thoughtful and intelligent portion of the working classes have no sympathy with the rowdiness of the "residuum." I believe that if they were to be polled to-morrow throughout the country (including even Newcastle-upon-Tyne), their voice would not be for war, or even for preparations for war. It is at least significant that their two special representatives in Parliament have voted against the Government. It is with unfeigned sorrow, in common, doubtless, with the mass of true Liberals, that I have noted the part Mr. Cowen has taken in this discussion. I do not always agree with the "miners' member," Mr. Macdonald, but he only spoke sober truth when he stigmatised Mr. Cowen's speech on Monday night as "most mischievous." Nothing, in fact, can be conceived less patriotic or more detrimental to the true interests of our country than to seize such a moment to deliver an inflammatory harangue, when every wise man should (as our excellent friend *Mr. Punch* puts it) "substitute coolness for heat, argument for recrimination and for uncommon touchiness, common effort for a common end: the shaping of a sound policy in the present, and the building up in the future of more peaceful, prosperous, and well-governed communities—Bulgarian, Slav, and Hellenic—on the ground now cumbered with the wreck and ruin of what was Turkey in Europe."

Notwithstanding the criticisms I have felt constrained to offer on his recent utterances, I trust and hope that Mr. Cowen will not refuse to aid by his splendid talents in promoting such an object. At all events, he may rest assured that the masses of earnest Liberals will continue to follow the truly patriotic leadership of a Gladstone and a Bright in their resolution that we shall never as a nation be called to fight any more for a Government incurably effete and corrupt.

I am, yours respectfully,

SAMUEL CLARKSON.

Lytham, Feb. 16, 1878.

THE GAME LAWS AND THE TOWN POPULATIONS.

To the Editor of the Nonconformist.

SIR,—Will you permit me to call your attention to the present aspects of the Game Law question?

From the revelations made before the late Parliamentary Committee there can be no doubt that the loss of food to the nation and the sad demoralisation of the working classes, make the Game Laws eminently a question for the whole community, and not one merely to be settled between landowner and farmer.

We believe that the town populations have not been sufficiently alive on this matter, and my object in addressing you is to invite your association to assist us in pressing this important question upon public attention by discussing the Game Laws during the present winter, by petitioning Parliament, by memorialising your members, by questioning candidates at elections, or by such other methods as from time to time may be advisable.

We shall be happy to hear from you on anything relating to the Game Laws, as well as to furnish any information that may be in our possession.

I am, Sir, faithfully yours,

JAMES B. GRANT, Secretary.

Anti-Game Law League,
9, Buckingham-street, Strand, W.C.

We (*Athenæum*) regret to announce the death of Mr. Jacob de Liefde, who was, in 1870-71, present, as one of the *Daily News* war correspondents, with the German army outside Paris, and afterwards during the Commune. He wrote "The Beggars," "The Maid of Stralsund," "Lives of the Great Dutch Admirals," &c., books which showed, although the author was born of Dutch parents, and educated in Holland, a singularly perfect mastery of the English language. Jacob de Liefde died at Twickenham, after a few days' illness, of acute pneumonia, aged thirty-one.

According to a paper called *Touchstone*, Mr. Irving has declined an invitation from Dr. Parker to attend a conference on the stage at the City Temple. Mr. Irving will, however, treat this subject at length, dealing especially with the religious objections to the theatre, in his presidential address at the Perry Barr Institute, Birmingham, on Ash Wednesday.

Religious and Denominational News.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

The twenty-fourth annual meeting of this society was held on the evening of Tuesday, Feb. 12, at the Memorial Hall, F. White, Esq., in the chair. After prayer had been offered by the Rev. J. de Kewer Williams,

The Rev. J. C. GALLAWAY read an elaborate report, which contained a survey of the characteristics of the work of the society, of its administration, of the possibilities of the future, and of the importance of united action. Under the last-named heading, it was suggested that the object would be greatly advanced if the separate societies for church building were united into one, if every church gave an annual contribution to the common fund, and their representatives, together with all individual contributors, formed a constituency to elect the committee and officers. This scheme, it was urged, might lead to much more general and larger aid to the necessary work of improved church building. It was also suggested whether a society, or societies, might not be formed on the ordinary building society system. The report went on to state that, as one of the results of the present five years, 10,000*l.* had been added to the loan fund, and that the present year would be devoted to preparing for the next five years. By 1883 it is hoped that the loan scheme will reach 50,000*l.*, and the addition of at least 5,000*l.* to the grant fund, 5,000*l.* to the manse fund, and something besides for Ireland and the colonies, making altogether some 30,000*l.* To carry on this work, the secretary, who had now served the society for more than twenty-four years, would devote his services so far as his strength and other duties would allow. The income during the past year, notwithstanding the prevalent depression, was 13,315*l.* 8*l.* 4*d.*, of which 5,000*l.* had been invested. During the same period 254*l.* had been the result of contributions from seventy-two churches, and the committee would be very glad to receive 1,000*l.* a-year from congregational collections. Towards the Manse Fund some 600*l.* had been received out of the required 5,000*l.*, and thirty cases had been presented to the committee, and it was hoped that the first vote of conditional aid would be made at the ensuing quarterly meeting. Nothing material has been done relative to the Irish Fund. During the past year the society has given aid in the case of eighty churches, of which sixteen have been added since the last anniversary, making the entire number 500. If to these are added the churches which the society has directly aided with its practical guidance only, the total exceeds 600. The committee acknowledge receipts from all sources since the formation of the society, amounting to 135,871*l.* Its present securities and promises amount to 24,500*l.* Total income received and secured, 160,371*l.* Its existing liabilities in grants and loans amount to 12,105*l.* Mr. Gallaway explained that since the accounts were made up, a gift of 5,000*l.*, payable in instalments extending over five years, has been promised by R. S. Hudson, Esq., towards the 30,000*l.* mentioned in the report. Mr. Gallaway said that they had now in contemplation fifty new churches to which they hoped to render assistance. Mr. Conder having presented the audited balance-sheet for last year,

THE CHAIRMAN briefly addressed the meeting, praised the able and comprehensive report submitted to them, and expressed his hope that before they met next year, means would be found for uniting the English Society, the London Society, and the Lancashire Society. Such an amount as 250*l.* raised by seventy-two Congregational churches was contemptible, but this he regarded as largely attributable to the multiplication of so many objects of the same sort, instead of one great society for spreading the churches of our order through the land. The Wesleyan body had only one such society, and in a recent conversation with the treasurer he learned that they gave no assistance to any building which would seat less than 1,000 persons; but to a building meeting this requirement they gave a free grant of 1,000*l.*, supplemented by a loan of 1,000*l.*

Rev. W. CUTHBERTSON, in moving the adoption of the report, said he was not inclined by any taunt to meet the claim made on behalf of the Established Church, that it maintains in every village of England an educated gentleman; but he could not help feeling, during the recent agitation on the Eastern Question, how blessed a thing it was that London was not all England. Had there not existed in the rural districts, where the spirit of Chauvinism was only too rife, these small Congregational communities, Independent and Baptist, he believed that their national prospects would be darker than they were at the present time. They had before them in this country a great fight with the sacerdotal spirit which is creeping over England in a very alarming manner, and in the English villages rapidly stifling every other kind of Christian life in the Episcopal Church. In this struggle the value of such centres of spiritual influence as were provided by our village churches was incalculable. The resolution was seconded by the Rev. R. T. Verrall, and carried unanimously.

The Rev. Dr. PARKER proposed the next resolution:—

This meeting, looking at the tendencies of theological speculation in certain quarters, the spread of sacer-

dotalism in the Episcopal Church, the evident approach of disestablishment, and the moral condition of immense numbers of the people, deems the work of this society very seasonable and useful, and commends it to the confidence, prayers, and support of the churches. He said that Congregationalists, while they had a distinct and positive faith of their own, were not bound by any form of words, but were prepared to adapt their expression of it to the ever-increasing and ever-deepening culture of the age. The prospect of disestablishment was hopefully looked at in the resolution; the difficulty which suggested itself to his mind lay in the direction of disendowment. By maintaining Free-Churchism in its best and noblest aspect, which was the purpose to which this society directed its efforts, Congregationalists would be showing the country, in a way that no logic ever could, what Free Churchism means to do by way of contribution to the religious emancipation and progress of the age. The Rev. J. S. RUSSELL seconded the resolution, which having been carried,

The Rev. W. ROBERTS moved, and Mr. WHITTAKER seconded—

This meeting, while gratefully acknowledging the success which has hitherto attended the efforts of the society, is glad to learn that the committee are enlarging their plans with a view to still greater results; and for this purpose are seeking further generous support to the loan, grant, manse, and Irish funds.

A vote of thanks to the chairman was moved by the Rev. T. HILL, and seconded by the Rev. J. C. GALLAWAY, who expressed his gratification that the proposed union of societies had received the hearty adhesion of Mr. White, who was connected with the London Chapel Building Society. In responding, the Chairman strongly expressed their obligations to Mr. Gallaway for his services, and amid cheers proposed an informal vote of thanks.

After a resolution of cordial sympathy with Mr. John Crossley had been adopted, on the motion of Mr. CONDER and the Rev. W. ROBERTS, the proceedings were brought to a close by the Rev. J. H. WILSON pronouncing the benediction.

The Rev. Alfred Phillips, after a ministry of over nine years, has resigned the pastorate of the Congregational Church, Springhead, near Oldham, and accepted a very cordial and unanimous invitation to the Wicker Church, Sheffield.

Last week was celebrated the seventeenth anniversary of the pastorate of the Rev. W. A. Essery, of Marlborough Chapel, Old Kent-road, when it was announced that the first 1,000*l.* had been subscribed towards the fund for building a new chapel.

The Congregationalists of Dolgelly, North Wales, are about to erect an English chapel, the foundation-stone of which has been laid. The members of the Welsh church presented to their English friends a valuable freehold site, and the sum of 250*l.* The gifts placed on the stone exceeded 200*l.*

The Rev. Edward and Mrs. Walker, of Portobello, Edinburgh (formerly of Andover, Hants), have taken passages for Dunedin, New Zealand, in the clipper ship *William Davis*, which leaves the Clyde on Wednesday, Feb. 27, the voyage having been recommended to afford Mr. Walker the rest and change necessary for the recovery of his health.

Mr. SPURGEON sent a letter from the Continent, which was read to the congregation of the Metropolitan Tabernacle on Sunday morning by the Rev. Mr. Gange, of Bristol. It was dated from Mentone, and stated that complete rest had restored him in a very marvellous manner, and that he could scarcely believe that he was the same person. Mr. Spurgeon expresses his great joy at the accounts he received of their prosperity—the good news from the Tabernacle.

WEDNESBURY.—The members of the Congregational Church at Wednesbury, feeling themselves unable, owing to serious depression in the trade of the town and other local causes, to give an invitation at present to a pastor in succession to the Rev. J. P. Bake, B.A., arrangements have been made by which the pulpit will be temporarily supplied by the Rev. F. Wagstaff.

UNION CHURCH, LEICESTER.—The Rev. Alfred James was publicly recognised on the 7th inst. as minister of Union Church, Leicester. The Rev. S. T. Williams occupied the chair, and addressed the meeting on the constitution of a Christian church, and the duties of the members. An address was also delivered by the Rev. L. H. Parsons. Mr. Odel gave particulars respecting Mr. James's invitation. The pastor gave a short outline of his ministerial career. The Rev. W. Evans delivered an address on the "Work of the Church"; and among others who took part in the service were the Revs. S. Lambrick, J. M. Wright, J. C. Forth, and J. Gair.

PARK CHAPEL, CAMDEN TOWN.—The annual meeting of the parents of the scholars of Park Chapel Sunday-school, Camden Town, was held on Tuesday week. About 400 were present and partook of tea; after which a meeting was held in the lecture hall, presided over by Rev. J. C. Harrison. Addresses were delivered by the chairman, the Rev. J. H. Hollowell, George Williams, Esq., and Mr. Arthur Gunn, the superintendent of the boys' school. A short report was read by Mr. Ernest Wench, the secretary, which stated that there were sixty-four officers and teachers, 800 scholars, of whom 153 are above sixteen years of age, and that five had joined the church during the past year.

THE WESLEYAN METHODISTS.—Several important Connexional committees have been held in London during the past week, presided over by Dr. Pope, the President of the Conference. The principal

matters which have been under consideration were the reorganisation of the home missions, the sale of the Centenary Hall and Mission House, the pastoral oversight of the young, and the public recognition of new members of society. In each case special reports have been prepared, which will be forwarded to the May district committees for consideration and suggestion preparatory to their final settlement at the next Conference. The special committee on the reorganisation of the home missions resolved, by a majority, to recommend the separation of the home mission from the contingent fund. The arrangements for the forthcoming foreign missionary anniversary are nearly complete. The meeting in Exeter Hall will be presided over by Dr. Mewburn, of Wytham Park, Banbury, and the missionary breakfast by Mr. J. Fishwick Stead, of Southport. The sermons before the society will be preached by the Rev. J. E. Clapham, Dr. Lyth, the President of the Conference, and the Rev. Dr. Andrew Thompson, of Edinburgh. A fresh appeal is being made on behalf of the fund for the extension of Methodism in Great Britain, according to which the provision made by the Wesleyans for the entire population of England and Wales is for one in every fourteen persons. Other statistics show that the total religious accommodation provided by all sections of the community leaves more than ten millions of our countrymen without any place of worship. Upwards of £40,000 has been already promised to the fund.

DEATH OF THE REV. DR. DUFF.

(From the *Weekly Review*.)

The whole Christian Church will learn with the deepest sorrow that the Rev. Dr. Alexander Duff died on Tuesday morning at Sidmouth, Devonshire. He had been suffering from an attack of jaundice since the spring of last year, and went to Sidmouth at the end of October, and since that time has gradually succumbed. He was quite conscious and able to communicate with those around him until Sabbath, the 3rd inst.; but during the subsequent week he was not able to speak, although quite conscious and apparently able to recognise his friends. From last Sunday up to the time of his death he was in a state of coma. During his last illness he has been attended by his second son, Mr. W. Pirie Duff, merchant, Calcutta, and his daughter, Mrs. Watson, wife of a Calcutta merchant. His eldest son, Dr. Groves Duff, is in New Zealand.

Dr. Duff was born on the 25th of April, 1806, at the farmhouse of Auchnatyle, near Moulin, Perthshire, his father being a tenant under Mr. Stewart, of Balina Reilly. He was sent to a small private school in 1814, and to the parish school of Kirkmichael in the spring of 1817. In 1820 he joined the Perth Grammar School, where he made the acquaintance of the saintly Urquhart, to whose missionary enthusiasm he owed so much of his own burning zeal. He and Urquhart went to St. Andrew's University together in 1821, and after an eight years' curriculum there he was finally ordained as a minister of the Established Church of Scotland by Dr. Chalmers, on the 12th August, 1829. One now a minister of the Free Church, who was a fellow-student, writes thus of his college career:—

At the beginning of his first session he obtained one of the foundation bursaries by competition, on the ground of his superiority in Latin. This was the starting-point of his brilliant career. During his literary and philosophical course he excelled in all the classes, and obtained prizes in most, if not in every one, of them. He was distinguished as a classical scholar, and got the highest honours in that department. He belonged to the first class which Dr. Chalmers taught in St. Andrews in the session of 1823-24, and obtained a prize in it. In the Divinity Hall he occupied a very marked position as a theological student, took the highest prizes in the class of Systematic Theology, and in that of Hebrew, and for written theses, &c. I would say his attainments were of a high order in literature, science, and theology. The public discourses he delivered at the hall were received with no ordinary degree of approbation. He was a favourite student, especially with Dr. John Hunter (the famous Latinist), Dr. Chalmers, Dr. Haldane, and Dr. Alexander. He took a prominent place in debating societies among the students, and there appeared the embryo elements of that intellectual power, eloquence, and fluency, and fluency of expression which were developed in his after life. He was a leader among the students, and enlisted on the side of any reform that was ventilated in the University. During his college career he was ever a diligent, enthusiastic, and able student. He took a deep interest in the missionary society that was formed among the students, and his co-operation with John Urquhart and others in originating the society, and maintaining it, was the means of kindling zeal for missions in his soul, and in the hearts of others.

It was in 1824-25 that the philosophy students formed the Missionary Society about the time that John Wilson, afterwards of Bombay, was doing the same good work in the Divinity Hall of Edinburgh University. While John Wilson was sent out by the Scottish Missionary Society, it was reserved for Alexander Duff to be the first missionary ordained by the Church of Scotland as a Church. The duty of becoming the Church's first missionary was urged by Principal Haldane a year before he was licensed to preach, and again pressed on him by Professor Ferrie a year later. After an interview with Dr. Chalmers he formally accepted the call of the India Mission Committee, as it was then called, and was ordained. His ordination was followed by his marriage to a daughter of Mr. W. Drysdale, of Edinburgh, a lady who, till her removal some ten years before his own, proved a devoted wife and a beloved mother.

India was ripe for such a man as Dr. Duff proved to be. The missionary and educational clauses of the East India Company's Charter of 1813 had indeed borne fruit, but some of them proved to be bad. The missionaries, Baptist and Church of England, had settled at some distance from Calcutta, while the capital had, under the influence of the Hindoo College, become the centre of a practically atheistic movement on the part of the natives educated in English. Tom Paine was their god. The old and orthodox Hindoos were distracted between the desire to give their sons an English education and to keep them in the faith of any god at all. After two months of careful inquiry and personal investigation, the young Scottish missionary resolved to open a house in the busiest street of the native town of Calcutta. As a school of five pupils procured for him by the Hindoo Deist, Rammohun Roy, the famous "General Assembly's Institution" began amid the opposition even of the missionaries then in Calcutta, who declared that the young madman would make infidels of the lads with his English and his philosophy. Gradually the school grew, the reputation of its master spread, its accommodation was doubled in vain, and a larger building was found. The English and Scotch residents of the city doubted until what they witnessed at the first public examination astounded them, and the press swelled the chorus of admiration. For Duff had not only taken a new faith to Calcutta, but a rational mode of teaching it, as well as the language through which it was communicated. The Governor-General himself and the high officials went to see, and came away convinced. Visitors from the interior of the country returned to their stations to imitate the model where they could. The Hindoo College itself became excited, and challenged the impetuous Christian missionary to controversy. Duff proved their master. A series of lectures on "Natural and Revealed Religion," fresh from the teaching of St. Andrews, under Chalmers, and Hunter, and Haldane, drew crowds and caused debates which alarmed the Government. They ended in the destruction of the Tom Paine stage of doubt and darkness, and in the baptism of two of the atheistic leaders.

It would be difficult to exaggerate the importance of the work which John Wilson and Alexander Duff performed in the East. It was a singular coincidence, all the more striking since Scotland had sent a much smaller body of evangelists to India than the Churches of England, that two Scotchmen should have risen to positions of such transcendent influence in the work of Christianising the East. The only names that might be mentioned in the same breath were those of two English Baptists who preceded them—Dr. Carey and Dr. Marshman. The two Scottish missionaries arrived in their respective fields of labour in the same year—1829. Wilson landed in Bombay, where he was to die forty-six years afterwards, in the February of the above-named year, shortly before Duff arrived in Calcutta; and for well on to half a century the latter occupied the same prominent position in his section of the country which Wilson did in Western India. These two men were bound together by the ties of a strong personal affection. Dr. Duff delighted in nothing more than a visit to Bombay, where he made his home under the roof of his beloved colleague; and he also spent weeks travelling with Wilson alone on missionary tours, along the Lower Valley of the Indus, across the briny and salt-encrusted run of Cutch, Guzerat, and Surat, to Bombay. When Wilson died, the most eloquent and impressive of all the tributes paid to his memory was that which Dr. Duff uttered in the Free Assembly, when he exclaimed, "His bones now lie mouldering on the Indian shore as those of Abraham once did on the borders of Canaan, taking possession, as it were, thereof, as the Land of Promise for the conquests of our true Joshua."

Dr. Duff's Eastern career of thirty-four years is really the history of Indian progress from 1830 onwards, just as Dr. Carey's was during the previous third of a century. But he was above all things the Christian missionary whether "preparing the way" for Him whose right it is to reign, or stirring up the Churches of Scotland, England, and America to do their part. Driven from India by dysentery after five years of such work, from 1836 to 1839 he was engaged in rousing the Churches at home to a sense of the importance of foreign missions, and he published the substance of his many addresses in the well-known work, "India, and India Missions." Returning by Egypt, Mount Sinai, and Bombay, he found the institution at Calcutta flourishing, and he at once prepared for carrying out his great design of building up an indigenous Church by establishing a collegiate department in which to train converts for the native pastorate.

The Disruption occurred in 1843, and all the missionaries left in a body, forming the Free Church in Calcutta. The whole work of erecting and furnishing a college had again to be undertaken, as well as the task of building a church. After years of labour and expense this was accomplished, and the operations of the mission were so extended that, in 1849, having previously declined to leave India as Dr. Chalmers' successor, Dr. Duff was asked to go home to raise more funds. There was hardly a parish in Scotland where he did not stir up the people by his eloquence. In Ireland and England he exhausted himself by his addresses, and after a short visit to the Continent, he travelled as a missionary over the greater part of the United States

and Canada. With 5,000*l.* raised privately by a few friends there, and 10,000*l.* subscribed by the people of Scotland, that noble building which now accommodates the Free-Church Institution in Calcutta was erected. After acting as Moderator of the General Assembly, he was with difficulty allowed by his medical advisers to return to Calcutta, which he reached early in 1856.

In India there was no good work, no philanthropic society, no school or benevolent agency in which he did not take a prominent part. His Bengalee students are to be found as ministers, teachers, and clerks all over Upper India. So well has he carried out the self-propagating system of his institution, that to it many of the other missionary bodies looked for agents. When sore sickness drove him finally from India in 1864, all creeds combined to do honour to the most unselfish, most laborious, most devoted life that generation had witnessed. Sir Charles Trevelyan led the movement, of non-Christian natives, neutral officials, and others, which sought to raise funds for a Memorial Marble Hall, where, in the centre of the University buildings, lectures could be delivered to represent Christian philosophy and literature to the students. This subsequently took the form of Duff Scholarships, held in the University by Hindoo as well as Christian youths. The native Christians, a much poorer and smaller body, caused a bust of their great teacher and spiritual father to be made, which has been placed in the hall of the Free Church Institution. The Scottish merchants of Calcutta, especially men like the public-spirited William Mackinnon, Esq., of Ballinakill, who knew Dr. Duff's work best, raised a sum sufficient to present him with a house in Edinburgh, which became his residence, and to endow in the new college a chair of evangelistic theology, to be filled by such retired missionary as may be found competent for the duties. That chair Dr. Duff was himself urged by the General Assembly to hold, and from it ever since, not only in Edinburgh, but in Glasgow and Aberdeen, he influenced the young ministers of the Church in the direction of foreign missions, and especially of India. Self-denying always and generous ever to the extent of his means, Dr. Duff refused to draw his salary as professor, leaving it to accumulate for missionary purposes. He also was the Convener of the Foreign Missions Committee of the Free Church. In that capacity Dr. Duff planned and raised a sum of nearly 40,000*l.* for missionary buildings abroad. He gave his vast energy and administrative experience to the successful organisation of the Livingstonia settlement on Lake Nyassa. His aspirations were wide, his plans for his Master's work kindly to the last. Almost his last public letter was addressed to the General Presbyterian Council, urging united action for a mission in the South Pacific. His own Church conferred on him the nearly unique honour of making him a second time the Moderator of its General Assembly.

More than once Dr. Duff was invited by Dean Stanley to officiate on the evening of St. Andrew's Day in the Outer Court of the Gentiles at Westminster, where Principal Caird and other non-Anglicans, stripped for the nonce of their clerical character, have been content to give a sermon under the name of a "lecture." Dr. Duff always excused himself. For what is called Broad-Churchism he cherished to the last a profound repugnance. Great as an organiser, an educationist, and a preacher, he was also a most extensive contributor to periodical literature, and the author of several books of permanent value. His "Missions the Chief End of the Christian Church" was published in 1839, and in the same year he issued a second volume, "On India and Indian Missions," which now takes a high place in Christian literature. His other works include "The Jesuits: their Origin," &c.; "Missionary Addresses," 1850; "Addresses at the Assembly of the Free Church," 1851; and "The Indian Rebellion: its Causes and Results," 1858. He also wrote a volume of "Lectures on the Church of Scotland" at the time of the Disruption.

Dr. Duff's utter unselfishness was only less remarkable because less known. For his family, as for himself, he steadily refused to use his unique position in India, where all through his career he was at the fountain-head of great patronage. In his missionary service Dr. Duff received many legacies, amounting in the aggregate to a large sum; all he made over to the Church for missionary purposes. The world will soon have the best proof of this in the fact that the ultimate disposition of what property he leaves is towards the founding of a Quadrennial Mission Lectureship, somewhat on the model of the Bampton, the lectures to be delivered in Edinburgh and Glasgow.

At the close of the college session of 1876-77, Dr. Duff suffered from a heavy fall. A visit to his favourite retreat, at Patterdale, in the English Lakes, might have benefited his health, had he not indulged in long walks. The strain seems to have brought on that persistent jaundice which continued to increase in spite of every means to alleviate. He was removed south to Sidmouth. His second son was summoned by telegraph from Calcutta to be beside him, and in the last few weeks was able to cheer his father's dying hours. On the pleasant coast of Devon the grand old man lingered on, now recalling dear friends whom he valued on earth or who had gone before him to their rest, and now in high converse on those unseen and eternal things which had been his possession by faith all through his life. He often brightened when told of loving messages from friends in Scotland and from

men who had fought by his side at Calcutta in the old days. When the announcement was made to the dying saint for the first time that all hope of a much longer life for him had ceased, he calmly said, "Oh, yes, oh, yes; I have had glimmerings of that for some time, but I am in my Father's hands." Later on, "I never said with more calmness in my life, continually by day and by night, 'Thy will, my God, my God, be done,' and he repeated this with great pathos. "In my own mind," he exclaimed, "I see the whole scheme of redemption from eternity more clear and glorious than I ever did." On his daughter repeating to him John Newton's hymn, written as if for the dying believer,

How sweet the name of Jesus sounds,
the hardly audible voice resounded with unearthly emphasis, "Unspeakable!" Never had he been so mentally vigorous during his illness as in the few days which preceded his death. He dictated much to his son, as the old Indian life came back on him, when he contended for the Christian education of the people. "I have perfect calm, thanks to God," was one of his expressions. On the 2nd February he alluded to the prospect of soon being laid beside the dust of his wife, and of the good and great men whose remains lie in the same Grange Cemetery; he said with great earnestness—"There's a perfect forest of them." His last conscious Sabbath was that of the 3rd instant. "I can feel, I can think, but the weakness prevents my almost opening my mouth," he whispered. When one said to him, "You are like John at Patmos, you are in the Spirit on the Lord's Day," the earnest response was, "Oh, yes! Oh, yes!" But on that day the hand of death became more evidently visible. Still he could ask for the children, and was ever careful to thank his loving ones for their ministrations. When, on the evening of that day, his daughter repeated to him the 23rd Psalm as he lay apparently unconscious, he responded at the end of each verse. Even on Saturday last the departing saint could recognise the voices he loved, but his only response then was a grasp of the hand. Without acute suffering, and in perfect peace, he lingered on till Tuesday morning. He would have been seventy-two on the 25th April next.

The funeral of Dr. Duff took place on Monday at Edinburgh, the burying-ground being the Grange Cemetery. The funeral was a public one, and was attended by the Lord Provost, the magistrates, and the town council, and the representatives of the various Presbyterian churches and missionary societies.

THE FAMINE IN CHINA.

On Monday afternoon a meeting was held in the Library of the Lambeth Palace to consider what steps should be taken to awaken public interest in the famine in China, and to collect subscriptions for relieving the sufferers. There were present His Grace the Archbishop of Canterbury, in the chair; Bishop Alford, Lord Kinnaid, Sir Thomas Wade, Sir Rutherford Alcock, Sir Douglas Forsyth, Sir Macdonald Stephenson, the Rev. Professor Legge, the Rev. Prebendary Irons, the Rev. J. Baldwin Brown, the Rev. C. M. Birrell, the Rev. W. Arthur, the Rev. J. Hudson Taylor, the Rev. J. Matheson, and other gentlemen.

The ARCHBISHOP, in addressing the meeting, said that the reprint of Sir Thomas Wade's letter to the *Times*, and other statements of fact which had been handed to all present would put them in possession of some of the details of the pressing and most terrible distress which had fallen on the northern provinces of China. But the magnitude of the suffering was beyond our powers of estimation, for famine was raging over an area inhabited by 70,000,000 of people. What could be done to meet this almost unparalleled amount of suffering? It was impossible to suppose that the people of this country could altogether overtake it; but as a civilised people, as those interested in the welfare of the Chinese, and above all as Christians, it was our duty to do all we could to lessen the misery that had thus arisen. There was presented to us the spectacle of a perishing people, and we should strive all in our power to alleviate their distress. Sir Thomas Wade referred to a letter which appeared in the *Spectator* descriptive of the awful distress, and then stated that the missionaries were prepared to distribute such funds as would be sent to them. He trusted that every endeavour would be made to relieve the sufferers.

Sir RUTHERFORD ALCOCK, in moving the first resolution, spoke of the magnitude of the calamity, and of the sorrowful thought that even if we did our utmost, multitudes would be lost, but it was some relief to know that every guinea would probably save a life, therefore he hoped that, notwithstanding the many and urgent appeals which had of late been made to the benevolence of the country, the vast wealth of this nation would spare something for the perishing Chinese. He moved:—

That this meeting, having considered the facts which have been recently made public in England by Sir T. F. Wade and others relating to the awful famine now prevailing in North China, is deeply impressed with a feeling of compassion for the sufferers, and believes it to be the duty of the British public immediately to render them such assistance as is in their power, and it is therefore resolved at once to initiate a movement by which an opportunity will be given to persons of benevolence in this country for sending relief to the distressed region.

Professor LEGGE, in seconding the resolution, said

that the English nation would appreciate his grace's action in calling and presiding over this meeting for the purpose of endeavouring to aid the famine-stricken peoples of China. He spoke of the way in which the Chinese classics estimated a people's greatness—not by force but by virtue, and pointed out that we have demonstrated to the Chinese our superiority in arms, and now had the opportunity of showing them our national sympathy with them in their distress. Such action on our part would greatly aid in removing existing prejudices, be promotive of a better understanding between them and us, and especially be the means of opening their hearts to receive the Gospel. He wished to emphasise the expression of his conviction that the missionary enterprise would be aided more by large-hearted charity at such a serious time as this than by years of ordinary missionary work. He wished these several missionary societies would send large contributions from their general funds for the purpose of relieving the distress.

Sir THOMAS WADE moved:—

That in order to carry out the purpose expressed in the preceding resolution, a committee be appointed to appeal to the public in England for contributions and to make the necessary arrangements for collecting and transmitting funds; and that the following gentlemen be requested to constitute a committee, with power to add to their number:—Sir Thomas Wade, Her Majesty's Minister in China, Sir R. Alcock, Sir W. Medhurst, the Right Rev. Bishop Alford, the Rev. J. Baldwin Brown, R. K. Douglas, Esq., the Rev. A. Foster, R. N. Fowler, Esq., the Rev. Dr. Legge, Professor of Chinese at Oxford, the Rev. Dr. Maclaren, of Manchester, Donald Matheson, Esq., J. E. Mathison, Esq.

The Rev. Prebendary IRONS, D.D., in seconding the resolution, said that the population of the distressed region in China was equal to the entire population of Russia. He thought that if the people in England were told that a calamity similar to the present one had fallen upon the whole Russian nation, they would not fail to come forward generously to the relief of the sufferers. He trusted that they would do the same now, although the starving people were Chinese and not Russians. He said that although no one valued dogmatic teaching more highly than he did himself, he nevertheless felt that a practical manifestation of Christian sympathy with the Chinese in such a crisis as this would be more valuable than any amount of dogmatic teaching in giving the heathen a true idea of that which constituted Christianity, and he hoped that, although English benevolence had lately been severely taxed, considerable sums might yet be raised for China through the self-denying efforts of those who were informed of the facts of the case.

A vote of thanks to His Grace the Primate was moved by Lord KINNAID, and seconded by Bishop ALFORD, after acknowledging which the ARCHBISHOP pronounced the benediction.

Sir THOMAS WADE stated that subscriptions would be received at the Agra Bank, by whom the amounts would be telegraphed to China, by Coutts, in the Strand, and by the National Provincial Bank's establishments all over the country.

Epitome of News.

The Queen and Court arrived at Windsor Castle from Osborne yesterday afternoon.

It is expected that the Queen will hold a Council at Windsor Castle on Friday next, the 22nd instant.

The Prince of Wales has sold his celebrated schooner-yacht *Hildegarde*, which has won several prizes in the Royal Yacht Squadron matches at Cowes, during the last two seasons, to his brother, Prince Leopold, who intends to use her for summer cruising.

The Princess of Wales went on Saturday to Harleston, Northamptonshire, to pay a visit to the Earl and Countess Spencer. The Empress of Austria and the Duke and Duchess of Teck are expected at Harleston.

The Crown Prince of Austria on Friday morning went to Aldershot and witnessed the parade of the troops in camp, and in the evening the Prince dined with Prince Louis Napoleon at the Marlborough Club, and he afterwards attended a ball given by the Marchioness of Salisbury.

The Austrian Crown Prince yesterday called on Lord Beaconsfield, the Marquis of Salisbury, and Lord Derby. The Prince will visit the Queen at Windsor on Friday, and leaves for the Continent on Sunday next.

It is stated that the Duke of Edinburgh may soon return home—not, however, because he has been "recalled," as was reported, but because the term for which he was appointed to the command of the Sultan will have expired. That vessel is now in the Sea of Marmora.

There have been almost daily Cabinet Councils during the past week.

Murad Pasha, the Turkish Ambassador, had a conference with Lord Derby at the Foreign Office on Friday.

Mr. A. M. Sullivan, M.P., has resigned his seat at the Council of the Home Rule League, as it would be impossible for him to attend the meetings of that council, which are held in Dublin.

Lord Beaconsfield would seem to have discovered that, after all, there is some happiness in writing letters, whatever may be his present opinion about making speeches. He has sent a warm acknowledgment of the resolution adopted at the extraordinary meeting at Cremorne, and the no less extraordinary and doubtful result of the so-called

Conservative meeting at Birmingham has likewise had an acknowledgment. In this Sir Stafford Northcote joins the Premier.

Several papers announce that a large number of Liberal members, having regard to the gravity of the present crisis and the desirability of united action, have formed themselves into a Parliamentary committee for the purpose of watching the course of events, and deliberating from time to time.

The Earl of Kimberley, Sir Henry Thurstan Holland, Bart., K.C.M.G., Mr. John Gilbert Talbot, M.P., Mr. Samuel Whitbread, M.P., and Dr. William Guy, have been appointed Commissioners to inquire into the working of the Penal Servitude Acts.

Mr. James Lowther has accepted the office of Chief Secretary for Ireland, and was on Monday re-elected member for the City of York without opposition. The Liberals met on Friday, and resolved that it was inexpedient at the present juncture to oppose the re-election of Mr. Lowther; but expressed an entire want of confidence either in the home or foreign policy of the Government.

The death is announced of Mr. Thomas Chitty, the well-known pleader, in his seventy-seventh year. Mr. Chitty was never called to the Bar. He practised as a special pleader, and his large business attracted to his pupil-room a crowd of students. Among those who read with him were Lord Chancellor Cairns, Lord O'Hagan, Chief Justice White-side, Mr. Justice Willes, Mr. Justice Quain, and Sir James Hannen.

A meeting of the Four Hundred of the Leeds Liberal Association was held at the Town Hall on Friday, for the purpose of taking into consideration the question of the representation of the borough. Mr. T. R. Clarke, the President of the Association, occupied the chair, and there was a large attendance. After considerable discussion, in the course of which the name of Mr. Milnes Gaskell, of Thorne House, Wakefield, was mentioned as that of a gentleman who would be a suitable representative, it was resolved to adjourn the meeting for a month, and in the meantime to receive formal nominations of candidates. A resolution proposing that certain test questions should be submitted to the candidates was negatived by a large majority. Mr. Joseph Lupton subsequently proposed an expression of that meeting's warm and hearty approval of the conduct of the 124 members who have supported Mr. Gladstone in his opposition to the vote of credit, and that a copy of that resolution be conveyed to Mr. Gladstone. The proposition was enthusiastically carried, and three hearty cheers for that statesman brought the proceedings to a close.

The *Daily News* states that a meeting of members of Parliament favourable to the Irish Sunday Closing Bill was held at the House of Commons on Friday. It was agreed that the bill should be put down on the notice paper at regular intervals for a short period, and fought out on each of these nights. The sense of the House will be taken on the conduct of the Government "if they refuse to come to reasonable terms."

The Local Taxation Committee of the Central Chambers of Agriculture, including six M.P.'s, Messrs. Read, Pell, Phipps, Backhouse, Yorke, and Stanhope, have issued a report on the County Government Bill. They approve of indirect election, but disapprove of the selection of petty sessions instead of unions as areas. They recommend a smaller proportion of magistrates; that magistrates should reside in the counties which they represented; that boards should elect registrars of deeds; and that the bill should provide for an official audit and the publication of accounts.

The trustees of the Peabody Fund announce that they have received a donation of 12,000*l.* from an anonymous source. The total amount of the fund is now 677,165*l.* 16*s.* 5*d.*, and the profit is at the rate of 3½ per cent. The trustees have up to the present time provided accommodation for 2,341 families, including more than 10,000 persons. The average rent of each dwelling provided by the fund is 4*s.* 2*d.* per week, and the payment of this sum entitles the tenant to the free use of sculleries, laundries, and bath-rooms. The death-rate among the tenants during the last year was 20·3 per 1,000.

The Metropolitan Board of Works has granted Mr. Dixon's application for leave to erect Cleopatra's Needle on the Adelphi steps of the Victoria Embankment.

During a fog on Sunday morning the steamer *C. M. Palmer*, from Newcastle to London, was run into and sunk off Harwich by the steamer *Ludworth*, from London to Hartlepool. The *C. M. Palmer* carried sixty passengers, of whom nine were drowned.

It is stated that the strike of the London masons is virtually terminated, and that although some show of holding out may yet be made, the men have practically come to recognise the hopelessness of the struggle. The conflict is supposed to have cost the operatives 30,000*l.*

It appears from a Parliamentary return that the percentage of persons in all the districts of England who signed the marriage register in 1875 with marks was 17·2 for men and 23·2 for women. The percentage in the previous year was 17·9 and 24·2, and in the year 1873 18·8 and 25·4 respectively.

A few days ago the Prince of Wales, who is President of the Society of Arts, in a letter to the chairman of the council, referred to the great attention which London, Manchester, Liverpool, and other large towns are bestowing upon the question of the water supply. His Royal Highness pointed

out that in the struggle of the great municipalities many of the smaller towns and the rural districts might find themselves deprived of a proper supply of water; and he suggested that great public good would arise from a discussion on the subject in the society's rooms, "with a view to the consideration how far the great natural resources of the country might by some large and comprehensive scheme of anational character, adapted to the varying specialities and wants of the districts, be turned to account for the benefit, not merely of a few large centres of population, but for the advantage of the general body of the nation at large." The council took immediate steps to carry out the suggestion of the Prince.

A rather difficult question has been raised by the prosecution of Mr. Robertson, manager of the Royal Aquarium Theatre at Westminster, for employing children of school age who had not been sufficiently instructed. The children were employed in the pantomime; and it was proved that Mr. Robertson caused them to be taught reading, writing, music, and drilling; but the School Board required him to cease to employ them on the ground that the instruction they received was not sufficient to satisfy the requirements of the Education Act. Several of the children were examined, and it is stated that their cleanliness, brightness, and intelligence favourably impressed the court. The magistrate was compelled, though with obvious reluctance, to call upon Mr. Robertson to discontinue the practice of employing young children, and this he promised to do.

A royal decree has been issued postponing the re-assembling of the Italian Parliament until the 7th of March.

Intelligence received from Cape Town to the 29th of January states that continuous fighting had been taking place during the week preceding that date in the Gaika district.

Her Majesty's ship Raleigh, which went ashore near Rabbit Island, south of Tenedos, is afloat again, and has received no injury.

Prince Bismarck, who is now in Berlin, has resumed his Ministerial functions in their fullest compass, placing himself once more at the head of all the various departments assigned to him.

The French Senate on Saturday made a fourth ineffectual attempt to elect a life senator in the place of General D'Aurelle de Paladines. Out of an absolute majority of 173 M. Carayon Latour, a member of the Right, obtained 135 votes, while M. Le Franc received 133 votes. The election was therefore void, and was adjourned until Tuesday. The Duc Decazes had previously requested the Right Centre to withdraw his nomination for life Senator.

The Egyptian finances seem to be in such a sad state that there is but poor hope for the bondholders. According to a recent financial report, it appears that in almost all departments the revenue is below the estimates. The Khedive has called upon Colonel Gordon to preside over the Commission of Inquiry necessitated by the existing state of the finances, and will give him very extensive powers.

A rumour has come from the Hague that the King of Holland is thinking of abdicating in favour of his son, the Prince of Orange.

The Czarévitch and his brother, the Grand Duke Vladimir, arrived at St. Petersburg on Monday on their return from Bulgaria.

A telegram from Brussels reports the death, at Zanzibar, of MM. Maes and Crespel, who were sent by the King of the Belgians on an exploring expedition into the interior of Africa.

Sir George Bowen, the Governor of Victoria, opened the International Exhibition at Ballarat on Saturday, in the presence of a large and enthusiastic assembly.

Soon after Prince Bismarck's arrival in Berlin, the Prince of Wales and the Duke of Connaught arrived. They were met at the station, which was decorated with flowers and flags for the occasion, by the Crown Prince and other Princes, a number of generals, and a large number of official personages. The *Morning Post* correspondent says that their Royal Highnesses "are received with marked attention wherever they show themselves in public. There is probably some political bias in the popularity accorded to them. The absence of any member of the reigning family of Russia at the festivities is much noticed. A Russian Grand Duke was to have been present on behalf of the Czar." On Monday evening the marriage of the Princess Charlotte, eldest daughter of the Crown Prince of Germany, to the Duke of Saxe Meiningen, and that of the Princess Elizabeth, daughter of Prince Frederick Charles, to the Grand Duke of Oldenburg, were celebrated in Berlin. At the conclusion of the ceremony a grand reception was held by the Emperor. At night the city was brilliantly illuminated.

The promised "Life of Burns," by Mr. George Gilfillan, of Dundee, is expected to appear in April. It is stated that Lord Granville has become a total abstainer, and for some time past has drunk nothing but water.

Mr. James Gordon Bennett, of the *New York Herald*, has purchased the screw steam-yacht *Pandora* from Sir Allen Young, and intends to fit her out for an Arctic expedition.

Mr. Stanley has chosen the following as the title of his forthcoming account of his African travels—"Through the Dark Continent; the Sources of the Nile; around the Great Lakes; and Down the Livingstone River."

Miscellaneous.

The Birkbeck Literary and Scientific Institution, Southampton-buildings, which was established in 1823, and is the parent of the large number of evening-class organisations now existing in all parts of the kingdom, is, through the very great success attending it, no longer able to accommodate the large number of students seeking its educational advantages. The Lord Mayor has promised to preside at a meeting, to be held at the Mansion House, on Wednesday afternoon, the 27th inst., at three o'clock, for the purpose of inaugurating a fund to provide the institution with a building suitable to its large and important operations, and to enable it to take advantage of the many opportunities for further usefulness which are from time to time presented. Some indication of the work carried on there appears from the fact that 3,304 persons joined the institution during the past term.

VICTORIA PHILOSOPHICAL INSTITUTE.—A meeting of this society was held on Monday at 7, Adelphi-terrace, when the election of the following members was announced:—The Bishop of Moray, Primus of Scotland; the Bishop of Pretoria, the Right Rev. Bishop Staley; Professor Dabney, Virginia, and others; after which Mr. W. St. Chad Boscawen read a paper on "Recent Assyrian Discoveries."

THE PROPOSED MEETING AT THE AGRICULTURAL HALL.—At a meeting of the Workmen's Neutrality Committee, held yesterday morning, Mr. P. A. Taylor, M.P., in the chair, it was moved by Mr. W. H. James, M.P., seconded by Mr. William Morris, and resolved—"That, in view of the altered aspect of affairs, resulting from the departure of the fleet from the immediate neighbourhood of Constantinople, it is advisable to postpone the meeting called for the Agricultural Hall on the 21st inst." It is obvious that in consequence of the above decision application for tickets cannot be complied with.

PUBLIC-HOUSES.—The reports of the inspectors of the constabulary of the counties and boroughs of England and Wales (exclusive of Middlesex and the Metropolitan district) give the following results for the year ending at Michaelmas, 1877:—The number of public-houses is stated as 62,535, or 60 more than in the preceding year; beer and cider houses, 41,622, or 932 more than in the preceding year; refreshment-houses with wine licences, 2,670, or 90 more than in the preceding year. The number of persons proceeded against for drunkenness, or as drunk and disorderly, was 166,005, being 6,406 fewer than in the preceding year; and the number of those who were convicted was 152,744, or 6,886 fewer than in the preceding year. All three districts—northern, midland, and southern—show an increase in the total number of houses licensed for the sale of intoxicating liquors. The southern and midland districts show an increase in the convictions for drunkenness, but this is more than counterbalanced by a decrease in the northern division. But the northern still had nearly 105,000 of the 152,000 convictions. The population in 1871 was nearly five millions and a half in the southern districts, more than five millions and a half in the midland district, and 7,866,000 in the northern district.

NEWS FROM CENTRAL AFRICA.—Mr. Morton, who was formerly connected with the Universities Mission at Zanzibar, reports from Lake Nyassa that he encountered the now-celebrated chief Mirambo, who not only did not attack and rob him, but expressed his friendly feelings for the English, and promised to assist and help forward any white men coming through the territory over which he has control. This is very extensive, for Mirambo is becoming a power in Central Africa. He has some 5,000 well-armed men under his command, whom he rules with a rod of iron; he has the command of all the principal roads to Karagú, Uganda, the Tanganyika, and latterly of that from the coast to N'Guru, in Usukuma. He would appear to entertain an undying hatred for the Arabs, and plunders their caravans whenever he meets them. He is extending his power in all directions, appointing his deputies in all the towns, villages, and districts which he overruns. He is described as a man of noble presence and of great personal bravery, always leading his men in person, and exhibiting in his movements something of military talent. He fights under the American flag which he captured from Mr. Stanley. Mirambo, hearing that missionaries are going to Uganda, Tanganyika, and elsewhere, has asked why they should not also come and live with him.—*Pall Mall Gazette*.

THE ANTI-OPIMUM SOCIETY.—The annual meeting of the Anglo-Oriental Society for the Suppression of the Opium Trade was held on Tuesday evening at the Friends' Meeting House, Peter's-court, St. Martin's-lane. Mr. Alderman W. M'Arthur, M.P., occupied the chair. Mr. F. Storrs Turner, the secretary, having announced that letters had been received from the Bishop of Manchester, Mr. Pease, M.P., Hon. E. Ashley, M.P., and other gentlemen, regretting their inability to attend, and expressing their sympathy with the objects of the meeting, the Chairman, in opening the proceedings, said that though the Society had only been in existence a short time, it had accomplished a great deal during that period. At the Chefoo Convention an agreement had been come to between the Chinese Government and the representative of England, Sir Thomas Wade. The result of this had been laid before the Government over two years, but nothing had been done in the matter. This must necessarily lead to an unfavourable impression in

China, and he (the chairman) trusted that the Government would keep faith with China. The forcing of the drug upon the Chinese formed one of the darkest chapters in our history; it had ruined many millions of people in that great Empire, and the society had endeavoured as far as was possible to disconnect the British Government with such a traffic, as they thought that, unless some steps were taken to check it, there was a danger of its ruining the whole Empire. The secretary then read the reports for the last two years, which were of a highly encouraging nature. The accounts showed a balance of 207l. 14s. 11d. Mr. Mark Stewart, M.P., in moving the adoption of the report, said that it was all-important for them as a Society to use their influence by a deputation to Lord Derby or otherwise as the committee should see fit, to induce the Government to ratify the Convention of Chefoo as early as possible. In England opium was regarded as a poison, and forbidden to be publicly sold, whereas the compulsory sale of it in China was the subject of one of our most recent treaties in that country. Sir Arthur Cotton, in seconding the motion, spoke of the effect of opium in India, and stated as his belief that if the traffic in it was put down, the trade with China would be increased tenfold in other respects, and the danger of a war with that country would be averted. A resolution to the effect that in the opinion of the meeting the relations between England and China would not be placed upon a satisfactory footing until the English Government had given solid assurances to China that they would hinder no measure to oppose the traffic in opium was also passed.

Cleanings.

Fond Mother: "What would you do without a mother, Tom?" Tom: "Do as I liked, ma."

"Will you name the bones of the head?" "I've got 'em all in my head, professor; but I can't give them."

"The mouth of the Amazon," said a professor of geography in a St. Louis female seminary, "is the biggest mouth in the world—present company always excepted."

"It is a shame, husband, that I have to sit here mending your old clothes!" "Don't say a word about it, wife; the least said the soonest mended."

A gentleman troubled with tramps has posted up in his front garden:—"Beggars, beware! Scoldpendrums and polypodiums planted here." The effect is marvellous.

Students, like some other people, sometimes decline to commit themselves. Thus—Professor: "Is the intensity of gravity greater at the poles or at the equator?" Pupil: "Yes, sir." Professor: "Which?" Pupil: "It's greater."

The authorities of Christ's Hospital, London, have made an important concession to the fair sex. Ladies, like everyone else who makes a donation of 500l., are to be made "donation governors" of that institution.

A Scotch schoolmaster having repeatedly and at last angrily demanded of the pupils, "Who signed Magna Charta?" A little girl tremblingly replied, "Please, sir, it was na me."

A gentleman resident in the Highlands was lately examined in a case of *fama mala* against a dissenting clergyman. One of the questions put to him by the reverend brethren was, it is said, whether he had ever seen the accused the worse of drink. "No," he replied, "and I cannot say as much in favour of his accusers!"

Servants appear to be a thorn in most people's sides. A correspondent in *Land and Water* asked a lady at Windsor the other day if she was well suited. "Oh, I never have any trouble," she said. "When I write for a servant I always put a P.S. 'N.B.—A regiment of Life Guards and Foot Guards within an easy walk.'" But how was she suited?

A MOT OF MIDHAT PASHA.—At the reception of Mr. Stanley in the halls of the Geographical Society the other day Midhat Pasha was one of the distinguished personages present. His excellency being asked by the Prince of Wales whether he was interested in the lecture of Mr. Stanley, Midhat Pasha replied: "Your Royal Highness, we Turks must certainly be interested more than other people in the explorations of unknown countries, since we must, perhaps shortly, make explorations in search of a new home." The Prince of Wales smiled, but remained silent.—*Mayfair*.

SCENE IN A CHURCH.—A very painful scene occurred in Bucks township, Ohio, a few Sundays ago. It seems from the account given of the affair by the *Dover Reporter* that the church has lately been undergoing repair. Among other improvements a new coat of paint was placed on the pews, followed by a coat of varnish; the result was most pleasing to the eye, but unfortunately the varnish had been applied so late in the week that it had not time to become hard before Sunday, when the congregation flocked to their seats. No apparent inconvenience was suffered until the clergyman was about to deliver the benediction, when the congregation were horrified to find that they were unable to stand up—they were, in fact, glued, or rather, varnished to their seats. Their spasmodic efforts to rise were most distressing. They were seized with a kind of panic—all the more frightful because they were for the moment powerless; at last, by what seemed to be a simultaneous and Herculean jerk, they managed to tear themselves from their sittings; but at what a sacrifice! Shreds of silk, lawn, calico, broadcloth, and cassimers were left as

souvenirs of the tenacity of varnish used in beautifying that church, and the hapless congregation, rushing from the doors, hurried home with an expression on their faces as though their hearts were even more severely rent than their garments.

SUBTERRANEAN PASSAGE BETWEEN THE DANUBE AND THE RHINE.—An interesting experiment was lately carried out in the neighbourhood of Emmendingen, on the River Danube, to show its subterranean connection with the valley of the Rhine. The river is separated here by a range of Jura limestone from the district drained by the Rhine, and it has long been suspected that the Aach, which has its source in this range and flows into the Lake of Constance, was really supplied by the Danube. To solve the problem, recourse was had to fluorescein, the phthalein of resorcin, a compound which yields with alkalies magnificent green fluorescent solutions capable of imparting this property to enormous masses of water. A solution of this substance was introduced into the Danube at Emmendingen, and two and a half days later the bright green fluorescence was visible in the Aach, the source of which is about five miles distant, and lasted for thirty-six hours. This experiment shows most decisively that the Upper Danube shares its water between the Black Sea and the North Sea, and affords a most interesting explanation of the close similarity in the finny inhabitants of the two great European rivers. — *Weekly Review*.

THE END OF A GAME OF FORFEITS.—A gay Dublin youth was at a party the other night, and when some of the fair ones proposed, by way of amusement, a game of forfeits, he entered with such spirit into the thing that within a very few minutes of the proposition the game was at its height, full of fun and merriment, as well as incident broad and humorous. The gentleman referred to was told, by way of service to regain his forfeit, to visit the turf-stacks on the bank of the canal—near at hand—and bring some turf into the room. He bounced out of the house, trotted merrily towards the canal, chuckling the while about the amusement he would create by bringing back on armful of "black turf" to his waiting friends. Arrived at the fuel depot, he filled his arms, and back he hied, but with surprise and horror beheld a policeman pursuing him. He became paralysed with fright, dropped his burthen, and awaited the arrival of the watchful one. "Oh, constable," he stuttered out, "I've been playing a game of forfeits, and was told to bring some turf from the canal to the place where I was, as a spree!" "A very good story, but ye'll have to come with me, my boy," declared the constable. Regardless of his protestations—there had been great complaints of continual pilfering from the turf-stacks—he was locked up for the night, and the first intimation his merry-making friends received of his whereabouts was when, on the following morning, they heard that he had been explaining "how it came about" to the presiding magistrate. Fortunately for the "gay youth," that gentleman comprehended the case at a glance, and dismissed it.

ANECDOTE OF SIR WILLIAM PEELE, K.C.B.—On one occasion whilst we were off Cephalonia it was very hot, and there was a dead calm; some of the sailors were working on the yards, whilst the captain and I were reading in the cabin; all the windows were open astern, when suddenly we heard a great splash. In an instant I saw the captain jump out of the window into the sea. I was alarmed, not knowing what was the matter, and rang for the sentry who guards the door of the captain's cabin. I told him to call the officers, and whilst speaking heard more plunges. I ran on deck, and found several of the officers and crew had jumped into the sea after the captain. Life-preservers and boats were immediately lowered; the whole occupied very few minutes, and there was no noise nor confusion. I was so terrified that for a while I lost my power of speech, and stood aghast on deck, not knowing what to think. A strange idea crossed my mind that they were suddenly "possessed," and I thought of the miracle of the swine, and the unclean spirits hurling them into the sea. Soon I was reassured by the second lieutenant telling me that a sailor working on the mainyard fell into the sea from sunstroke. The poor fellow did not rise again, but the frigate and her boats remained near the spot for several hours after the occurrence without avail. The first thing Captain Peel did afterwards when he came on board was to shake hands with me, and apologise for his apparent discourtesy for leaving me in the cabin so abruptly. I was overwhelmed with amazement at his kind thoughtfulness at such a moment. I asked the captain how he knew that a man was overboard? He replied, smiling, that his ear was quite accustomed to the sound, and then he narrated to me several incidents of his experience whilst on the West Indies and Pacific Stations. — *Sunday at Home*.

RHEUMATISM promptly relieved and cured by a few applications of "Dredge's Heal All." Of all chemists, 1s. 1d. per bottle.

HOLLOWAY'S PILLS.—Hale Constitutions.—When the human frame has become debilitated from the effects of exposure, excesses, or neglect, these Pills will repair the mischief. If they be taken according to the lucid directions wrapped round each box, Holloway's Pills exert the most exemplary tonic qualities in all cases of nervous depression, whereby the vital powers are weakened and the circulation is rendered languid and unsteady. They improve the appetite, strengthen the digestion, regulate the liver, and act as gentle aperients. The Pills are suited to all ages and all habits. A patient writes:—"Your Pills to be valued require only to be known. During many years I sought a remedy in vain, was daily becoming weaker, when your Pills soon restored me."

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Births, Marriages, and Deaths.

DEATHS.

NIMMO.—Feb. 3, at Monmouth, Mary, the wife of the Rev. D. Nimmo, deeply regretted.
CAMPBELL.—Feb. 9, at Hyde Park, Chicago, of typhoid fever, Alexander Callender Campbell, fifth son of the late William Campbell, Ballynagard House, aged 36.
BIDGOOD.—Feb. 14, at Bishop's Lodge, Finchley-road, St. John's-wood, Edith Mary, aged 19, the second daughter of Mr. Frederick Bidgood.
GOLDING.—Feb. 15, in her 89th year, at 111, New North-road, Mrs. Susannah Golding, the oldest and one of the most active members of Hoxton Academy Chapel.
KEYNES.—On the 17th inst., at Salisbury, in the 73rd year of his age, John Keynes, tenderly regretted.

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3rd " £2 prem.	4,000	"	100,000
5th " £3 prem.	1,860	"	46,500
Total	13,860		£346,500

The Fourth Issue of 4,000 is in course of allotment at £3 per share premium, 1,860 of which have already been allotted. Estates purchased, 98. Purchase-money, £370,806. Revenue net yielded by Estates, nearly 8 per cent.

Current rate of interest on shares, Five-and-a-Half per Cent.

As the next Balance Sheet will show no Establishment Expenses carried forward, and a large Reserve Fund, it is highly probable that the Company will pay interest at the rate of SIX per cent. per annum to the shareholders after 31st March next; so that persons now joining the Company will in all probability receive on their total investments upwards of 5 per cent. during the first year, besides equal benefits with other shareholders in the future profits of the Company.

For full information apply to

W. H. BARDEN, Secretary,

Of whom may be obtained an explanatory pamphlet, entitled, "Five Minutes' Talk about the Company," Opinions of the Press, Prospectuses, and Share Application Forms.
15th February, 1878.

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To G. H. Jones, Esq.

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HOUSE OF COMMONS, Friday Night.

It was very evident this afternoon that some question deeply interesting to the clerical mind was down for discussion; for clerical costumes of the most pronounced order were very prominent in the crowd waiting for admission to the Speaker's Gallery; and when at length we were in our places, it needed but a glance along the benches to perceive that the clergy, and especially the country clergy, were strongly represented. Up to the last moment, however, it was a doubtful matter whether after all the House was to discuss the Burials Question or to be plunged again into a heated debate on the affairs of the East. A rumour had got abroad that Sir Robert Peel, or some other bellicose supporter of the Government, intended to make an effort to force the Government into a more determined attitude in regard to the war; and before half-past four, when the questions are put, the House was crowded in every part, the members' galleries even being well occupied, and it was very evident from the stir and subdued commotion which prevailed throughout the House, that something important was either expected, or thought not unlikely to happen. It was therefore with very obvious feelings of disappointment on the part of some members, but certainly of relief on the part of many others, that, the questions on the notice paper having been disposed of, and no one rising to introduce any fresh topic, the Speaker was seen to rise to call upon the Clerk to read the "Orders of the Day." "Committee of Supply" calls out the Clerk; whereupon the Speaker rises again, and says "The question is that I do now leave the chair," and, immediately pointing to the hon. member for Denbighshire, he calls out "Mr. Osborne Morgan." This little formality is the work of but a moment or two; but before it is half got through, members have risen in all parts of the House and are trooping out; the hopes and the fears of a debate on the Eastern Question being alike set at rest.

The House is still too much preoccupied apparently to give much heed to Mr. Morgan when he rises, and for some few moments the noise occasioned by members leaving is such that his voice is hardly heard in the gallery. This is soon over, and the members on both sides, and notably on the Ministerial side, settle down to give Mr. Morgan an attentive hearing. And a most attentive hearing he really had throughout his very able address. But it was a remarkably quiet hearing. Until towards the close there was hardly a cheer, though his points were well put and well received, and the speech evidently told upon both sides of the House. He was particularly happy in some of his references—as, for example, in his allusion to the action of the House of Lords on Lord Harrowby's amendment last session, which was the work, he said, "neither of political Dissenters, nor of professional agitators." Referring to the two memorials which had been presented against any alteration in the law, he remarks that while the clerical memorial has been signed by 15,000, the lay memorial has only 30,000 signatures; so that the clergy with all their canvassing have only been able to get their own churchwardens to sign it. A clerical visitor by our side in the gallery—one who has come up from the country on purpose to be present at the debate—here volunteers to us the information that all the clergy could not even do that; for he had tried to get one of his own churchwardens to sign the memorial, and had been refused, on the ground that "he was too good a Churchman to go against the Archbishop of Canterbury." Mr. Morgan explains that he has omitted from his resolution all qualifying words as to the character of the burial services to be permitted, on the ground that he does not consider them necessary, and that on a former occasion he had not gained a single vote by introducing them, not even that of the hon. member who had originally proposed them. He is warmly cheered when referring to the exertions he has so long made for the settlement of the question, and he closes with an earnest appeal, on the grounds of humanity and justice, that that settlement should no longer be delayed.

For a considerable time during the opener's speech Mr. Gladstone and Mr. Bright were engaged in an earnest conversation, evidently not on the question under discussion in the House; but, after a while, Mr. Bright gave Mr. Morgan his fixed attention, and repeatedly made notes, with the evident intention of taking part in the debate. Sir Stafford Northcote, too, was similarly engaged; while the "whips" on both sides were moving about, and from time to time communicating with the two front benches. Mr. Knatchbull-Hugessen, who rises to second Mr. Morgan's resolution, makes one noteworthy contribution to the debate in dealing with the protest of the donors of land for churchyards, which had just been circulated amongst the members of the House. No more "preposterous document," he said, had ever been penned than that protest, for in their very first words the writers cut the ground from under their own feet by declaring that they had given their lands "under the laws of the realm," and subject therefore to whatever modifications of the law the Legislature might choose to make. There is another exodus from the House when Mr. Hugessen sits down; and Mr. Hubbard rises to address a broad expanse of empty benches. But he is a gentleman of high character; he has a fluent delivery, and a sort of forcible-feeble eloquence, and consequently commands respectful attention. He is the first speaker in opposition to the motion, and he hoists the flag of "no surrender." The Dissenters had no real grievance in the matter. They had left the Church of England; and they could no longer claim the privileges they possessed as the members of that Church. Besides they had now to deal not merely with the respectable Nonconformists, but with the whole one hundred and twenty-one sects which existed in the country, and with Positivists and Secularists; for the qualifying words of the resolution were gone, and there would be no restraint whatever, so far as the services were concerned. Again, this was only a stepping-stone to disestablishment, and that was to rob the poor man of his Church. The question ought to be dealt with as one touching the very foundations of our Constitution in Church and State. This is just the kind of eloquence to evoke the cheers of the Conservative side, but unfortunately there are very few Conservatives in the House to cheer.

Mr. Richard follows with a brief but weighty speech, full of point and force. In admirable fashion he deals with what may be called the "atheist argument," and with an earnestness and solemnity of manner which greatly impresses the House, he shows how strongly it tells in favour of the motion. So, too, in his reply to Mr. Beresford Hope's interjected remark as to the "official" recognition of Dissenting ministers, which is a piece of real eloquence, and of a kind which is not often heard in the House. The association of the "brass farthing" and the "bench of Bishops" set many of his hearers thinking probably in a quite new direction. By the time Mr. Richard sat down the "dinner hour"—which, by the way, is usually about two hours and a half in length—had fairly come; and Mr. Forsyth, who rose to continue the debate, not being by any means a favourite, addressed an almost empty house. The Ministerial benches were almost deserted, on the Opposition side also the members were few and far between, Mr. Bright, notes in hand, being the only occupant of the front bench above the gangway. The member for Marylebone had not spoken many sentences before a member on his own side of the House rose to call the attention of the Speaker to the fact that there were less than forty members present. It was done in a moment—rather by a gesture than a speech—and instantly the member addressing the House sits down, and the Speaker rises, and utters his order, "Strangers must withdraw." But that withdrawal is one of the fictions of our Parliamentary procedure. We all keep our seats, and see and hear what follows. So the Conservative majority are afraid of a division, and have resorted to a "count"! One of the clerks at the table turns the sand-glass; we hear the bell clashing fiercely to summon the members; and in a few moments they begin to come in. Sir Stafford Northcote is one of the first to enter, and joins Lord John Manners, who has been sitting alone on the Treasury bench.

The Conservative members who come in are very few; the rush is on the other side. And now the sand has run out; we hear the doors of the House closed and bolted; and with the words, "Order, order," the Speaker again rises. Gathering his robe about him with his left hand, and holding his ancient beaver in his right, with outstretched arm, pointing to each member in succession, he begins to count "one," "two," "three," "four." The Conservative members all told are only fourteen. Then turning to the other side of the House and to those members nearest him, the Speaker proceeds "fifteen," "sixteen," until in another moment or two "forty" comes out sharp and clear, and he immediately resumes his seat. At the same moment Mr. Forsyth rises to resume his speech, the Liberal members ring out a hearty cheer at the frustration of the trick, and then in a body rush out of the House leaving it bare as before. It would be a pity that the hon. member who was so anxious to cut short a damaging debate, and to avert a possible defeat to his party in the division, should go without the credit to which he is entitled; and if Sir W. Welby-Gregory, the member for South Lincolnshire, were questioned, he might possibly be able to give some information on the subject. Mr. Forsyth expatiates to the bare benches for a few minutes longer in his peculiarly dry and hard fashion, and then Mr. A. McArthur rises. But the state of the House is very tempting to the other side. Not a solitary individual sits on either the Treasury bench or on the front Opposition bench for Mr. Bright, who has sat out the entire debate up to this point, is gone; and above the gangways there are but four members on both sides of the House together. Another "count" is therefore called for, and again the bells are set ringing. But the few Conservative members below the gangway now give their help, and for the most part hastily leave the House. No Conservatives, besides the Chancellor of the Exchequer and Lord John Manners come in, and the Liberals but slowly. Then the Speaker a second time begins to count. He has only got as far as "five" when he turns to the Opposition side, and it really seems as if this time the device is to be crowned with success. But again the word "forty" rings out; the Liberals set up a hearty cheer; and, warned by what has happened, for the most part remain in their places.

The dangers of the dinner-hour are now over, and members soon come dropping in, many of them in evening dress, and the House gradually begins to assume a full and animated appearance. Sir John Kennaway, one of the Conservative members for Devon, follows Mr. McArthur; and now we have the first notes of that Conservative discontent which the events of last session could not fail to produce. What had happened, Sir John Kennaway said, ought to lead them to give the question a most careful consideration. Two things were now clear—first, that, in the opinion of educated Englishmen, the question ought to be settled; and, second, that it was dangerous and injurious to the Church of England that it should remain unsettled any longer—dangerous to her existence politically, and injurious to her spiritually. This ominous statement is received with dead silence by the speaker's friends, but it is loudly cheered on the Liberal side of the House. The hon. baronet intimates that he cannot vote for the resolution, but his speech throughout is really in support of it. He makes a striking reference to the presence of Midhat Pasha in the gallery of the House on the first night of the session as bearing on the lesson of "lost opportunities," and he closes by urging the adoption of some compromise which, while it might disappoint the Liberation Society, would gain the assent of moderate men who wished to be fair and just to all.

Mr. Walter strongly supported the resolution in one of the most noteworthy speeches of the debate, and then Mr. Balfour, the new member for Hertford, rose to move the amendment down in his name, limiting the burial services to be permitted to such as were "Christian and orderly religious services," and restricting even these to burial-grounds of "older date than fifty years." Mr. Balfour is a young man, and gives good promise of a distinguished future. He spoke strongly on the Church side, but with great liberality of tone and a clear recogni-

tion of the facts of the case, which very favourably impressed the House. Sir Robert Anstruther now rises, and, complimenting Mr. Balfour on his "statesmanlike speech," proceeds in his own rattling fashion to give some excellent arguments in favour of the motion. He is very sarcastic over the alleged grievance of the clergy in having to submit to the ministers of other religious bodies coming into the churchyards to perform the burial services, and has no words with which to express his astonishment at such arguments. He agreed with gentlemen opposite in their attachment to the Church Establishment; but he thought there could be no greater mistake than to fight that question by endeavouring to maintain outworks which were commanded by the guns of the enemy. For more than an hour the debate had been kept up by the front benches below the gangway; and Mr. Beresford Hope, who now rises, still keeps it in the same quarter. He is very indignant with Nonconformists for getting rid of Church-rates in 1868, and now coming forward with "long faces" to plead a grievance, and a right to those very burial-grounds of which they had then divested themselves of all share. Mr. Morgan here quietly reminds Mr. Hope that in his original bill he had included a proposal to place the expense of maintaining the churchyards on the rates, and that he (Mr. Hope) had opposed it. This was a terrible retort, and it sent Mr. Hope into a towering passion, in which he stormed away for some minutes with all that peculiar mannerism and Batavian "grace" which Mr. Disraeli once so happily characterised. Growing calmer after a while, he has some pointed and forcible things to say, in part addressed to his young friend and relative by his side, Mr. Balfour. He does not think the resolution would be improved by the words "Christian and orderly," for they are incapable of definition. They are "a mockery, a delusion, and a snare"; and he asks whether the unfortunate gentleman who is to officiate at the grave is to have the rector on his right hand to see that the service is Christian, and a policeman on his left to see that it is orderly. Churchmen had been driven to adopt the policy of "No surrender," and he should give his strongest opposition to the resolution. Mr. Stevenson, on the back benches on the Liberal side of the House, now had a few words to say in support of the resolution; Mr. Newdegate, with less solemnity than usual, treats us to a dissertation on the rights of property, which the resolution sets at naught; and then, greeted with a hearty burst of cheering from the Liberal side of the House, Mr. Bright rises to speak.

The House has been filling up for some time past, and now members on both sides hurry in and take their places, until every vacant seat is occupied; there is quite a crowd about the Speaker's chair, and the galleries are also well filled. Mr. Bright begins by telling us that he shall not detain the House long, as he has already said nearly all that was on his mind to say on the question, and we all think of the memorable speech which he delivered in the House three years ago, and which the Bishop of Peterborough recently declared was the most beautiful and powerful address he had ever heard. The speech of to-night, admirable as it is, will hardly rank with that former one. It received the fixed attention of both sides of the House, and was loudly cheered from the Liberal benches. It was a difficult speech to answer, and so apparently thought Sir Stafford Northcote, for Mr. Grantham, immediately behind him, is put up to occupy the House for a few minutes; and then Mr. Talbot has something to say before the leader of the House can make up his mind to rise. The Chancellor of the Exchequer does so without any demonstration from his friends; and then, in an easy, off-hand manner, he remarks that the Government have really nothing to say on the matter. It is convenient to ignore Mr. Bright's speech altogether, and not the slightest reference is made to it. Nothing that has happened elsewhere, nothing that has been said in the House, has in any way changed the opinion of the Government on the subject. Something is said in favour of the clergy; something, of course, is said about the Liberation Society; objection is taken against the House being called upon to deal with a resolution instead of a bill—and that is all. The barest allusion is made to the Government bill and defeat of last session; the Government have now no proposal or suggestion to make. They can only resist the motion, trusting that they will not be regarded as wanting in consideration for the feelings of Nonconformists in so doing. Sir Stafford is usually affable and conciliatory in manner, and he was specially so on this occasion. Our clerical friend in the gallery, who had been getting very despondent in regard to the division as the debate wore on, brightened up amazingly under the influence of Sir Stafford Northcote's speech; and now as the Conservative leader sits down amid the hearty cheers of the Conservative side of the House, he eagerly tells us "That speech has made it all right again." The Marquis of Hartington has an admirable opportunity for an effective reply, and he uses it with great judgment and skill. Amidst the ringing cheers of the Liberal party, he said that the House had not heard as much as he expected about the Government bill of last session, the introduction and the fate of which had completely changed the whole aspect of the question. Sir Stafford Northcote had asked, if they agreed to the resolution, where they were to stop. "I should like to ask him," said the Marquis, "if he thinks we can stop where we are now"; and again the hearty cheers of the Opposition

benches emphasized the point. Then came a significant allusion to the possible effect of the question on the results of the next general election if it were not settled before. He would be glad for the sake of peace and quiet, and the cessation of religious strife, that the question should be settled quickly; but in the interests of the political party with which he was connected, he did not know that it was matter of very great desire that it should be so settled. It was a brief speech; but it was admirably done, and it raised the House to a pitch of considerable excitement.

And now the Speaker rises to put the question, and the members file into the division-lobbies. But it is a full House, and the division takes time. When the members have returned to their seats there seems for a while to be some doubt as to which side has the majority, and as Sir W. Hart Dyke, the Government "whip," goes, with no very cheerful looks, hurriedly to the Treasury Bench to speak to Sir Stafford Northcote, it really seems for a moment as though the Government are beaten. But in a moment more Sir W. Dyke is at the right-hand corner of the table, and the clerk hands him the paper with the numbers. A lusty cheer instantly rises from the Conservative side. But wait a moment, gentlemen. "The ayes to the right," calls out Sir W. Dyke, "were 242; the noes to the left were 227"—a majority of only fifteen for the Government! And now there is grim silence on the Conservative side, and the Liberals cheer, and cheer again, right heartily.

THE DEBATE.

In the House of Commons on Friday night, on the order of the day for going into Committee of Supply having been read,

Mr. OSBORNE MORGAN rose, pursuant to notice, to call the attention of the House to the burials question. He briefly referred at the outset of his speech to the course which had been taken by the House of Lords last year in carrying an amendment to the Government bill on the subject, adding that he hoped the example of toleration and courage thus set would not be lost upon those whom he was addressing that evening. As soon, however, as the amendment was carried, the Government withdrew the bill, and he felt it his duty, in redemption of a promise which he made last session, to bring forward the resolution which he was about to submit to the House. If this resolution was carried, its principle might be taken to have been affirmed by both Houses, seeing that Lord Harrowby's amendment had been carried in the House of Lords, and he thought he might then fairly ask the Government to allow him a few hours for the discussion of a bill founded upon it. The common law of England, which vested the freehold of the churchyard in the parson and churchwardens, gave to every parishioner—indeed, to every person dying—the right to be interred in the churchyard, quite irrespective of his religious opinions or of the consent of the incumbent, and to baptized persons not labouring under any social or religious ban the right to be interred with a religious service, the service of the Church, that being the only one known at the time the custom arose. Lord Stowell, perhaps the greatest ecclesiastical lawyer who had ever sat on the English bench, laid it down that every parishioner had a right to be buried in the churchyard without leave of the incumbent. The fact was that the position of the clergy in this matter was by no means what it was generally supposed to be. The amount of misconception prevalent with regard to it, particularly among the clergy themselves, was perfectly astounding. He had studied the Statute Book with great care, and the only Act he could find prohibiting Nonconformists from performing their own services in churchyards was 23 and 24 Vict., cap. 32, which was directed against riotous, violent, indecent, or troublesome behaviour in churchyards. Why, then, it might be asked, did Nonconformists want the law changed? The reason was that if they entered a churchyard to perform a service which the law did not recognise, they would render themselves liable to a civil action for trespass at the suit of the freeholders—that was to say, the clergy and churchwardens. There was another reason, which, however, concerned the clergy rather than the Dissenters. Until very recent times there was no law whatever to prevent a clergyman if he chose from allowing Nonconformists to perform any service they liked in the churchyard. The Public Worship Regulation Act, however, which was passed in the first session of the present Parliament, imposed a penalty upon any incumbent who "within the preceding twelve months has failed to observe, or to cause to be observed, the directions contained in the Book of Common Prayer relating to the performance in such churchyard or burial-ground of the services, rites, and ceremonies ordered by the said book, or has made or permitted to be made any unlawful addition to, alteration of, or omission from such services, rites, and ceremonies." Now, he had the authority of the Attorney-General for saying that under that provision a clergyman who allowed a Nonconformist to perform a funeral service in his churchyard could be prosecuted. Indeed, last year the Bishop of Lincoln actually threatened an incumbent in his diocese with proceedings on account of his having granted permission for such a service. The incumbent accordingly had to withdraw his permission and to apologise to the bishop. A memorial in favour of the existing law and against any alteration of it had been signed by no fewer than 15,000

clergymen, or about three-fourths, he supposed, of the total number. It was remarkable that although no pains had been spared to circulate the memorial and obtain signatures to it, only 30,000 laymen had subscribed it. Considering that there were 50,000 parishes in England it would seem that every clergyman had only been able to induce two persons to sign the memorial. That document contained the following statement:—"We consider the churchyards, subject to the legal rights of the parishioners to interment, to be the property of the Church of England." Well, people could not make anything their property by merely asserting that it was so, and it was well known that the Church of England, not being a corporation, should not hold property at all. What the memorial probably meant was that the freehold of the churchyard was vested in the incumbent and churchwardens. It was vested in them, however, upon trust for all the parishioners, whether those parishioners were members of the Church of England, Nonconformists, Roman Catholics, Jews, Secularists, or Mahomedans. Was it true, as was often alleged, that the surrender of the churchyard would necessarily involve the surrender of the church? It was truly said that both the church and the churchyard were vested in the incumbent and churchwardens, but for two different purposes. The church was intended for religious services, and the churchyards for the burial of the parishioners, not necessarily with any religious service at all. Again, the use of the church was optional, whereas the use of the churchyard was compulsory. No man need enter his parish church, whereas in nine parishes out of ten in England every man residing in the parish must, sooner or later, enter his parish churchyard. The only other country in Europe in which the English law of burial prevailed was Spain. The English law, like the law of every civilised country, provided a decent place of burial for the child, but it said:—"As the price of your child being buried in the churchyard we insist that it shall be buried with the rites of the Church of England," which rites would be as distasteful to the Irish Roman Catholic as the Roman Catholic rites were to the Englishman in Spain. Well, the Government offered two remedies. In the first place they said, "We will permit Nonconformists to be buried without 'bell or book'"—that was to say, without a religious ceremony. The Government said, "That is one of your proposals." Yes, it was one of a number of alternative proposals, and was made to meet the case of Scotchmen; but, as the *Times* had said, "You cannot compel Englishmen and Welshmen to adopt Scotch customs of burial by Act of Parliament." (Hear.) Then the Government said, "Our liberality has not stopped here." His right hon. friend the member for the City of London would leave Nonconformists free to provide cemeteries for themselves, but the Government would provide them at the expense of the rates, whether they were wanted or not. His motion, however, did not deal with cemeteries at all. This cemetery system, with its divisions into Roman Catholic, consecrated, and unconsecrated portions, did not commend itself to him as a very edifying spectacle. He believed this was the only Protestant country in the world in which such divisions existed, and he had heard of cases in which they had caused the greatest distress to those who in death ought not to have been divided. It was said that only thirty per cent. of the population were buried in the unconsecrated portion; but if a thing was unjust, it did not become less so because those who suffered from the injustice were counted by hundreds or thousands instead of millions. Not only did this argument fail in point of logic, but it was unfounded in point of fact. The Home Secretary, in dealing with the question two years ago, said that the population of England and Wales was twenty-two millions, of whom fourteen millions were provided for, which left only eight millions who suffered from the grievance; and a colleague of the right hon. gentleman, by a process known only to himself, carried the calculation further and reduced the number of sufferers to two millions. But the whole population of Wales did not amount to two millions, nor that of Scotland to twice two millions, nor that of the whole Australian Empire, including New Zealand, to two millions. According to a return which he moved for on the 12th of June, 1875, the open and closed churchyards and graveyards in England and Wales which would be affected by his motion were 14,066. Only 1,476, or one in ten, had been closed. In order to supply the place of these 1,476 graveyards, 639 cemeteries had been opened, which showed that one cemetery supplied the place of only two churchyards. It would be seen, therefore, that the churchyards open in England and Wales were to the cemeteries as twenty to one. In Wales, where the result was more striking, the number of churchyards was 1,016, of which only forty-eight, or one in twenty, had been closed, leaving 968 open. Only twenty-six cemeteries supplied the place of the churchyards which had been closed, so that the churchyards open were to the cemeteries as forty to one. Of the cemeteries, fourteen were situated in two counties, leaving only twelve cemeteries for ten counties with a population of 800,000. These people were mostly Nonconformists, living in rural districts, and if you were to tell them that their churchyards on the mountain sides ought to be closed on sanitary grounds they would not understand you. No doubt there were burial-places attached to chapels, but they were very small indeed, were not open to Nonconformists generally, and were as much private property as his garden,

being vested in trustees for the benefit of those who frequented the chapels. The churchyards of the Church of England were not private property. The Church of England could not be denominational and national at the same time. The clergy of that Church could not say they were trustees for the parish and trustees also for one religious denomination. Their argument would take them straight to disestablishment. It would cost an enormous sum to carry out the proposal of the Government. The lowest estimate put it at 2,452,000*l.*, but it was more likely to take nearly the whole of the six millions which the House had voted the other night. The Government Bill of last year created quite a panic in some parts of the country, not so much among the Nonconformists as among the ratepayers, who began to reckon up the expense it would entail upon them. The very first pledge which was exacted from a Conservative candidate by his own supporters was that he would vote against the Government Bill. The amount of money that would be required to carry such a bill into execution was, however, more or less a matter of conjecture; but the time it would take to close all the churchyards in England at the rate at which they had been closed for the last twenty years could be more easily calculated. He took the period between 1855 and 1875, and he included churchyards which had been partially as well as those which had been wholly closed. Well, at the rate at which that process had been going on during those twenty years, it would take to close all the churchyards in England and Wales exactly 304 years, ten months, and several days. (A laugh.) It might be said that was a sentimental grievance, but it might be none the less substantial on that account. He wished to test the matter in this way. If every member who proposed to vote against him that night would honestly ask himself this question, "How should I like to be obliged to bury my wife or my child with Jewish or with Roman Catholic rites with the alternative of silent burial?" he should have little doubt about the answer. It might be said, if he asked them to respect the feelings of the Nonconformists he ought himself to respect the feelings of the clergy. The answer to that was well given in a previous debate by Mr. Roebuck, whom they were all glad to see again in his place. (Hear, hear.) That hon. and learned member said there were two kinds of sentiments—namely, good sentiments and bad; that the sentiment which induced a man to lay in the grave those whom he loved in the manner most consonant to their feelings was a natural, a human, and a Christian sentiment; but the sentiment which led people to grudge the gratification of that very natural feeling was one that ought to be reprobated by all right-minded men. (Hear, hear.) How could they compare the grievance of the poor mother who, standing at the open grave of her child, was denied the comfort of a few words of consolation and hope from the lips of her own minister with the grievance of the clergyman who chose that particular time to bandy words about what he called his freehold? (Hear, hear.) He now came to a graver objection to the motion. It had been said—it was still said—that the Nonconformists of England could not be trusted with this liberty because they would be sure to use it for political demonstrations and personal attacks upon the clergyman and his Church. Did they know so little of human nature as to suppose that even the worst of men would select the open grave for a display of party spite? Had they so low an opinion of their own countrymen as to believe that they alone could not be trusted with a privilege which, as far as he knew, was abused nowhere else? Why, there was not a foreigner in London who would not be amazed to hear that England—Protestant, free, enlightened England; England, whose Prime Minister went down once a year to the Guildhall to thank God that we were not as other men are—dared not intrust to her Nonconformist citizens a privilege which despotic Russia and priest-ridden Austria, aye, even poor despised and proscribed Turkey had conceded long ago. The members for Scotland and Ireland, who for years had enjoyed that privilege, cried shame on our English intolerance. But he would not take them to Austria or Russia, or even to Scotland or Ireland; he would take them to the heart of England to prove that these apprehensions were as ungrounded as they were ungenerous. He believed that, if he could call before them every member of every Burial Board in England, they would all say that these disgraceful exhibitions were absolutely unknown in the unconsecrated parts of the cemeteries, and that the burial services there were conducted with at least as much solemnity and decorum and religious feeling as in the consecrated parts. If, therefore, no cause for this alarm existed in crowded urban districts, where party feeling necessarily ran high, why anticipate such a danger in quiet, secluded, rural churchyards? And that brought him to the amendment of his hon. friend the member for Hertford (Mr. Balfour), which, adopting Lord Harrowby's words, restricted the services to "Christian and orderly religious services." He hoped his hon. friend did not think that he was in favour of irreligious or disorderly services. Indeed, when he put his resolution on the paper last year he, too, had adopted those same words. But, upon weighing the matter since, he had come to the conclusion that it was not the province of a resolution such as this to define either the precise nature of the services which were to be performed or the persons who were to perform them. That was rather a matter of detail to be

discussed in committee on a bill. Besides, he did think that the burden of proof lay on those who said that safeguards with twenty-five years' experience had shown to be unnecessary in cemeteries were required in churchyards. Moreover, if, as he hoped he had shown, the right ought to be treated as the right of the parishioners, that is of the citizens, why should it be restricted at all? Indeed, gentlemen opposite must forgive him if he felt a little inclined to distrust the sincerity of these demands for safeguards. For when, at the suggestion of the hon. member for West Kent (Mr. Talbot), he had inserted in the bill which he introduced in the last Parliament far more stringent restrictions—which, in fact, limited the service to "prayers, hymns, and portions of Scripture"—he did not gain a single vote by the concession, not even that of the author of the proposal—"Hear," and a laugh—and when Lord Harrowby's clause was under discussion last year, speaker after speaker got up and declared that the words "Christian and religious" meant nothing at all. Nay, the clerical memorial which he had read was directed not against his resolution, but against Lord Harrowby's clause, and therefore against his hon. friend's amendment. (Hear, hear.) This he would promise—that if his resolution was carried—as with the help of his hon. friend he hoped it would be carried—(a laugh)—and the legislation which he had sketched out were to follow, he would not, if the general feeling of the House was in favour of those words, take upon himself the responsibility of resisting their insertion, though, speaking for himself personally, he did not think it right or necessary to insert them, and it was probable that the settlement ultimately would take that form. The fact was, they had now an opportunity of settling the question which was not likely to occur again. If they rejected this resolution, he despaired of seeing the question settled for years. If they passed this resolution and embodied it in a short bill, adding (if thought requisite) Lord Harrowby's words, with a clause such as his original bill contained, throwing the cost of keeping up the churchyards on the rates, they would never hear of the burials question again. He felt sure that the great majority of hon. gentlemen opposite would gladly embrace such a solution of the difficulty if they were not haunted by that old bugbear about this being the thin end of the "disestablishment wedge." He had already dealt with that argument, and he only recurred to it for the purpose of pointing out that, whatever weight it might have been entitled to seven or eight years ago, they could not expect it would carry the same weight after what had occurred in the interval. For while the Nonconformists had been endeavouring to insert this thin end of the wedge a large and influential party within the Church itself had managed to get in not only the thin end of the wedge, but the thick end too. Surely, it would be well if hon. gentlemen opposite could bring themselves to see that the real danger to the Establishment in these days came not so much from the way in which it was attacked as from the way in which it was defended. For his part he maintained, and he had the authority of more than one English bishop for what he said, that nothing had done more to precipitate disestablishment than this rampant sacerdotalism which combined the maximum of pretension with the minimum of concession—(hear, hear)—which displayed the most unrelenting hostility to the Dissenter and claimed the most unbridled licence for the priest. (Hear.) Why, there were in this country hundreds—he might say thousands—of men who claimed a privilege hitherto, thank God, unknown to Englishmen—the privilege of being above the law, and yet who would strain the law to the utmost against those whom they called their "Nonconformist brethren," men who, if they could, would turn the church into a milliner's shop and yet bar the churchyard against the widow and orphan. (Hear, hear.) He knew he was treading upon somewhat tender ground, but might it not be as well if some of these zealous champions of the Church were to turn their attention to the internal scandals which afflicted and distracted the Church, and endeavour to cast the beam out of their own eye? The sale of ecclesiastical benefices, the practice of auricular confession, the priest in absolution—surely these were matters which might fitly demand the attention of the Church Defence Association. (Hear, hear.) But be that as it may, of one thing he was perfectly certain—that, deeply interested as every religious body was in the settlement of this question, the religious body which was most deeply interested in that settlement was the Church of England herself. The hon. member then quoted the warning words of the Archbishop of Canterbury, who said it was dangerous to the interests of the Church of England to leave this question open very long; for the concession, if not desirable in the abstract, was inevitable. No doubt the Government if they liked could defeat that motion. Why should they wait longer for a settlement? The subject was literally worn to rags—Parliament had debated it over and over again; two select committees of the House of Commons had reported upon it; every parish in England had been ransacked for evidence. Every argument had been exhausted, every fact had been sifted, every fallacy had been exposed. In the interests of justice, in the interests of peace—above all, in the interests of religion itself—it was time that this question should be settled at once and for ever. And did they really believe, did any one in or out of that House believe, that it could be settled upon any other terms than upon the

lines of this resolution? They had done their best. Animated by the best intentions, backed by a commanding majority in both Houses of Parliament, the Government had tried, honestly he believed, to settle the question in their own way, and they had failed. They had failed because their plan, the only alternative proposal which had ever been seriously suggested, would have saddled the rural districts of this country with a burden which was felt to be intolerable because it was felt to be unnecessary. (Hear, hear.) But, legitimate and weighty as those arguments doubtless were, he preferred, in making what he trusted would be his last appeal to the House on this subject, to rest that appeal upon higher and broader grounds. For eight years and more he had struggled to pass this small measure of justice through the House of Commons. He was fully conscious, not only of the difficulties of the task which he undertook, but of the mistakes which he had made in endeavouring to discharge it. He should be the first, he hoped, to admit that the work might have been more speedily accomplished if, as he had often wished, it could have been intrusted to other and stronger hands. But this he hoped he might be allowed to say, that from first to last he had laboured to the best of his ability to rest his case upon the only grounds upon which a case ought to be rested—upon the grounds of humanity and justice. (Hear, hear.) And now that the closing act of the controversy seemed to have arrived; now that from the least expected quarter, from noble lords and most reverend prelates, there had come a cry for its settlement which could no longer be stifled, he would end as he began; and in the name of that humanity and that justice—aye, and by the first golden rule of that Christianity which had been so often invoked against him—he asked them to affirm this resolution, not because they feared that its acceptance had become an unwelcome necessity, but because they knew that its rejection would be a cruel wrong. (Loud cheers.) Mr. Morgan concluded by moving—

That, in the opinion of this House, the time has arrived when the long-pending controversy as to interments in parish churchyards ought to be closed, by permitting such interments either without any burial service or with the services preferred by the relatives or friends of the deceased, and conducted by persons chosen by them. (Cheers.)

Mr. KNATCHBULL-HUGHESSEN, in seconding the resolution, said he had that morning received a protest which contained the names of many of his personal friends, of many good persons; but no more preposterous document had ever issued from the pen of man than their protest. They had given certain lands for national purposes, and, having done so, they came and wanted to attach certain conditions which were not attached in their deed of gift. (Hear.) They cut the ground from under their own feet. Under the laws of this realm they had given property to the Church of England, not as a private corporation, but as the Church Established, subject to the law of the country, subject to any widening of its basis, and to be held, as all the other property, subject to the will of Parliament. (Hear.) With reference to the argument that the clergyman was the freeholder of the churchyard and his freehold would be invaded by these burials, the clergyman was the freeholder of the churchyard because he represented the parish. The law gave to the clergy of the Establishment a *status* and position which it did not confer upon any other person; but if the privileges of that position were pressed too far, if they were pressed so far as to cause irritation and to produce hardship to many members of the community, he could only say those privileges would inevitably be imperilled. What he thought must render the exclusion of Nonconformists from the national burying-places more bitter to the Nonconformist than to others was that the Nonconformist saw clergymen not teaching one uniform doctrine, but differing as widely from each other as he did from the Church. (Hear, hear.) The Nonconformists could not be expected to abate one jot of their demands, which, if yielded to, would merely place them on an equality with their brethren in Scotland, Ireland, and the Colonies. What real, valid excuse was there for forbidding Nonconformist ministers to perform service over the dead in these churchyards? It was as a friend of the Church of England that he asked her to concede what the Nonconformists asked in this matter. The time had arrived when the Church of England must strengthen herself and must extend her basis, and nothing would effect that end so much as yielding to these demands. The Church of England should look upon the Nonconformists, not as opponents and enemies, but as fellow-workers in the same vineyard, and as partners in the struggle which Christianity was ever waging against sin and ignorance. Whatever might be our religious differences on earth, they should be brought to an end when the grave closed over us. (Hear, hear.)

Mr. HUBBARD opposed the resolution, and had the forms of the House permitted would have moved a counter-resolution, which he had placed on the paper, denying the right of Nonconformists to require change in the regulation of parochial churchyards, which would impair the legal security for their orderly and religious use, agreeably with the purpose of their foundation. It was stated in "another place," as an argument in favour of the principle affirmed in the resolution, that Sir Morton Peto, who had built a church and given a churchyard, was afterwards, by the law of the country, prevented from burying his daughter in the very

ground he had presented. If that were a fact he should simply contend that it would be a bad thing that opulent men making donations to the Church should in virtue of their benefactions be at liberty to demand concessions not granted to other members, and that it would be degrading to the Church to submit her discipline and doctrine to the influence of such gifts. (Hear, hear.) He contended that Nonconformists had no real grievance in this matter, and that there was no ground for opening up the consecrated churchyards of the country—the sanctity and inviolability of which were dear to the great majority of the English people—to the ministrations of the 121 sects who would claim the right to use them. What was involved in the liberty now sought for? It would sweep away all safeguards for securing that the services performed in churchyards should be orderly, and would allow secularists to bury their dead without any religious service, or with services that were repugnant to the feelings of the great mass of the people, Nonconformists as well as Churchmen. The proposition before the House meant not merely access to the churchyard, but to the church. The underlying nature of the whole matter was that it was believed it would lead to the disestablishment of the Church. (Ministerial cheers.)

MR. RICHARD: The right hon. gentleman who has just sat down tells the House that the proposal of my hon. and learned friend is an innovation. No doubt it is. But all reform is innovation. He seems to think that because the law he defends is one of great antiquity, it must therefore be right and just. But the plea of antiquity can be urged on behalf of some very queer things in the history of the world. Slavery is a practice of great antiquity, and so is religious persecution. (Hear, hear.) The right hon. gentleman misunderstands to some extent the character of the complaint by the Nonconformists. He says that they censure the clergy because they observe the law. That is not the ground of censure. When a clergyman refuses to bury an unbaptized person, or insists on reading the Church service over a baptized person, no fault can be found with him, because he is doing that which he is bound by the law to do. But the clergy are blamed because they so resolutely resist such a change in the law as would absolve them from the necessity of doing that which is so repugnant and offensive to so many of their fellow-countrymen. (Hear, hear.) Nor was the right hon. gentleman quite fair in the reference he made to the case of Sir Morton Peto, mentioned by Lord Granville. Sir Morton Peto, so far as I know, never made any complaint of any peculiar hardship in his own case, or imagined that he was entitled to have the doctrine and discipline of the Church set aside for his special behoof. The case was cited merely to show the unjust and ungenerous character of the law as it exists, when a liberal Nonconformist having presented to the Church, at his own expense, a burial-ground, was not permitted to inter his own child with any religious service whatever, because he was a Baptist, in the ground that he had given. (Hear, hear.) It is not necessary for me to follow the right hon. gentleman through the rest of his speech, as all his arguments have been nearly answered by anticipation in the able and exhaustive speech of my hon. and learned friend. I am anxious in the few observations I shall address to the House, not to say one that shall wound the susceptibilities or give just cause of offence to any member of the Church of England. Whenever on former occasions I have spoken on this subject I have endeavoured to avoid all injurious and irritating language. And I am more than ever desirous to do so to-night, because I am bound to admit, and I do with very sincere pleasure, that the liberal spirit in which we have been met by Lord Harrowby and the two archbishops, and by very many of the lay members of the Church of England, deserve our warmest acknowledgments. Indeed, all the debates in the House of Lords were conducted in a generous and honourable temper. Even Lord Salisbury, who stated with his customary force the objections of the clergy to this measure, was careful to guard against being supposed to adopt or identify himself with those objections. He treated the feelings of the clergy on this subject as "a social phenomenon" which they could not ignore, and with which they had to account. But surely the time will come, and is probably not far distant, when this controversy will be quoted as a far more extraordinary instance of the pertinacity of religious prejudice than any of those struggles for religious freedom in the last generation to which we now look back with mingled wonder and shame. (Hear, hear.) Any one who has marked the extent to which the ecclesiastical world, or rather the clerical world, has been convulsed and agitated by this question for the last two or three years—the hot discussions in Convocation, at diocesan boards, in Church congresses, and all assemblies where the clergy most do congregate; the pamphlets and the articles in Church journals, the declarations, clerical and lay, the basting of the archbishop, and other signs of feverish and extraordinary excitement, might have thought that the matter at issue was one which touched in a vital manner some essential point of religious truth or social morality. And yet what does it amount to? What is it we ask for? We ask that a large body of our fellow countrymen who are acknowledged to be good citizens of the State, as loyal to the Throne and Constitution, as obedient to the laws, and fulfilling all their civil, social, and political obligations in as exemplary a manner as any class of the community, who

already possess an unquestionable and unquestioned legal right of interment in the parochial churchyards, should be permitted to exercise that right by burying their dead with such services or no service as shall be most in accordance with their own principles and preferences. (Cheers.) But to evade this small concession to common-sense and Christian charity we find what Sydney Smith used to call "the forty-parson power," called forth to throw the whole country into agitation and tumult, to prevent that being done which is already done in Scotland, in Ireland, in the British colonies, in the United States, in France, in Germany, in Austria, in Hungary, in Russia, I believe, in every civilized country in the world excepting Spain, and not excepting Turkey. (Hear, hear.) And thus the Church of England, which its adherents are wont to boast is the most tolerant Church in the world, is found, in this point at least, to be the most intolerant Church in the world. I have said excepting Spain. It would seem, indeed, that our Government has had frequent communications with the Government of Spain on this very question. The Earl of Kimberley, speaking in the House of Commons in 1876, said:—

When I was connected with the Foreign Office several unpleasant cases in regard to burial arose between Her Majesty's Government and that of Spain, and we felt aggrieved because Protestants could not be buried in the churchyards in Spain with any funeral rites at the time the body was laid in the grave. Surely (added the noble earl) it was perfectly natural that Nonconformists should feel aggrieved under similar circumstances.

And so you alone have the questionable honour of being associated in this war with the dead with that country which has always been the stronghold of bigotry and intolerance. (Cheers.) But what is the reply to our claims? Some, indeed, go to the root of the matter by saying that there is no grievance. But is there any instance on record in the history of this country when any one has come down to this House to demand that some injustice should be remedied, or some wrong redressed, but some one has been ready confidently to deny the existence of the injustice or wrong? I remember quite well when we were agitating for the abolition of slavery, in which in my young days I had the honour of bearing some humble part, there were people to be found, and to be found in this House of Commons, who denied that there was any grievance, or if there were, that it was a purely sentimental grievance; that the slaves were perfectly contented and happy if only the English agitators would let them alone; that they were well clothed, well fed, well lodged, and cared for, and only subjected occasionally to a little fatherly correction for their own good. (Laughter and cheers.) And so has it been with regard to all the efforts made by the Nonconformists to remove other disabilities under which they so long laboured. When they were trying to procure the repeal of the Test and Corporation Acts, which excluded them from the right to serve their country in any office except on the condition of perjurying their own consciences and forsaking the faith of their fathers, they were told that there was no grievance. "Where is the grievance?" it was said. "Let them conform to the Church and take the oaths, and all offices will be open to them at once." This was precisely the argument of the right hon. gentleman opposite to-night. He said, You leave the Church in order to enjoy your freedom, why should you complain of this inability? That is really the argument of the persecutor. It might have been applied, and probably was applied to the Protestant confessors when they were led to the stake. You choose to forsake the Catholic Church and take your own liberty, why should you complain of being burnt. So again, when we were striving to gain access to the Universities, we were told there was no grievance. The Dissenters have their own colleges. They have the London University, established especially for their behoof; there are the Scotch Universities, where they can go and take their degrees: why should they intrude into our Universities, which are the special preserves of the Established Church? But is there no grievance? Let us suppose the conditions were changed, that the churchyards were in the hands of the Dissenters, and that in thousands of parishes in this country members of the Church of England had no means of being buried except with the ministrations of Dissenting ministers. Does any one believe that they would tolerate that for a year, that they would not move heaven and earth to get it changed, as they would have a perfect right to do? (Cheers.) I am happy to say, however, that there are many members of the Church of England who do frankly admit the grievance. The Archbishop of York said: "Speaking for myself I am obliged to come to the conclusion that a grievance has been proved to exist." Bishop Wilberforce in 1871 said, "The Dissenters have a real grievance which it was the duty of Parliament to redress." And what is that grievance? I don't know that I can express it more clearly or tersely than in the language of a Church journal:—

The Nonconformist grievance is tangible enough. Sects which do not use baptism, or which delay it, often can have no service at all; sects which object to forms must submit to the Anglican rite; all sects see their pastors refused access for ministerial purposes to the graves of such of their flocks as are interred in an ordinary parish churchyard. It is clear that this state of things is intolerable to devout people on both sides, and that a remedy needs to be found.

These are the words of the *Church Review*. But I am bound in candour to admit that that paper does not approve of the proposal of my hon. and learned

friend. But what are the objections to our proposal? We are obliged to notice them, for though they have been often refuted, they are constantly reproduced. There is the apprehension that it would lead to scenes of disorder and scandal in the churchyard. We are told that Dissenting ministers would take advantage of the occasion to deliver political and polemical harangues. I feel ashamed to refer to such an argument, and find it hard to believe that it is urged with sincerity. Do hon. gentlemen really believe that Nonconformists are so devoid of common-sense and common feeling that they would take the opportunity while standing at the side of the grave, surrounded by a crowd of mourners, whose eyes are heavy with tears and whose hearts are breaking with grief, to launch forth into controversy with the Church or an attack on the clergyman? (Hear, hear.) But we may be told without going so far as that, we may hear things in Dissenting services which we don't like. My answer is, first, you are not obliged to hear, and, secondly, you are not obliged to like it if you do hear it. (Laughter.) It is not likely, I suppose, that members of the Church of England would voluntarily attend a Dissenting funeral unless it were for the pleasure of seeing a Dissenter buried, as I once heard an hon. member say in this House—"As for the burials of Dissenters, I should like to see them all buried!" (Laughter.) But I say you are not obliged to like the Dissenting services. They are not designed for your pleasure and edification. I can imagine a Primitive Methodist preacher pouring out his heart in prayer or exhortation at the grave with perhaps no more grammatical accuracy or more eloquent rhetoric than mark some of our speeches in this House, which might nevertheless go straight to the hearts of the poor people that are standing around him with streaming eyes and swelling bosoms, though his vehement and unlettered eloquence might make the right hon. gentleman the member for London, like Quintilian, "stare and gasp." (Cheers.) But we are told that we may have infidels in the churchyard proclaiming their unbelief. But surely I may appeal to hon. gentlemen opposite that it is not the appearance but the existence of such people that is matter for sorrow and lamentation. I know no persons on the face of the earth more to be compassionate than those who have persuaded themselves into the dreary belief that the grave is the be-all and end-all of human existence, and if they proclaimed their dismal creed or no creed over the grave, they could do no harm to anyone but themselves. But there is another side of this question at which I want hon. gentlemen to look. Imagine, what I am afraid has sometimes happened, and may happen again, the body of a person brought to be buried, who through life has denied, has assailed, has vilified the Christian religion, has held up to scorn its most cherished doctrines, its most sacred hopes. But over that man you insist upon reading the beautiful service of the Church of England, every line of which is saturated with the fulness of Christian faith and hope. Around the grave stand the friends and associates of the deceased, who perhaps have been leagued with him in enmity to Christianity, listening with ill-concealed repugnance and with muttered sneers to the words of the service you compel them to hear. Talk of profanity and desecration! To my feeling such a spectacle, such a ghastly mockery of religious service, would be more of profanity and desecration than the wildest utterances of unbelief spoken over the grave. (Cheers.) But the truth is that the whole question is simply one of clerical ascendancy. (Hear, hear.) The other objections are pretexts, and this is the reality. The hon. member for the University of Cambridge openly avowed this while on the deputation to the Archbishop. "It would be," he said, "a virtual recognition of Dissenting preachers as ministers of the Gospel." Now I have great respect for the hon. gentleman. But I am afraid I must tell him that I believe that the humblest Methodist or Baptist preacher in the United Kingdom would not give a brass farthing to be recognised as a minister of the Gospel by him or by the whole bench of bishops. These men believe, to use a phrase of Lord Macaulay, that they are priests by the imposition of a mightier hand than that of any bishop, and that they have proofs of their ministry, in the thousands and tens of thousands whom they have reclaimed from ignorance and sin, and trained and disciplined to Christian service, far more satisfactory than any recognition which it is in the power of him or his friends to give or to withhold. (Cheers.) The clergy are putting themselves in conflict with forces and influences which will prove too strong for them. They are fighting against the spirit of the age, which is not favourable to exorbitant priestly pretensions. I venture to believe that this feeling is growing among the laity of the Church of England. As a proof of this, I commend to the attention of the House the words of one whose character was more honoured and whose authority carried more weight than almost any man whom I remember having a seat in this assembly, and whose attachment to the Church of England cannot be doubted; I mean Lord Selborne. "The feelings," he says, "of those who have no professional view of the matter—the feelings of the great majority of the laity—when it is brought home to them that there is here a violation of the established principles of religious liberty in dealing with interments, will go more and more with those who complain of this grievance." (Cheers.)

(Continued at page 175 in the body of the paper.)